

ÁRDÍS

ÁRSRIT BANDALAGS LÚTERSKRA KVENNA



Year Book of the Lutheran Women's League of Manitoba
(ICELANDIC)

XXVI EDITION

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Year Book of The Lutheran Women's League of Manitoba

XXVI EDITION

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WINNIPEG - 1958

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Dedication Service at "Sunrise"

By GISSUR ELIASSON

There was a two-fold purpose inherent in the Dedication Service conducted at the Sunrise Camp on July 6. By their very nature these two functions belonged together for the one which constituted the official opening of the very attractive new building which had been donated to the camp by the I.O.G.T. lodges Hecla and Skuld looked to the future by increasing the present accommodations and facilities, while the other part of the dedication service was directed to the past inasmuch as it consisted of the unveiling of a beautiful memorial plaque, in tribute to those who had devoted their efforts to the building up of the camp while serving on the Board of Directors.

The service was humble and unadorned. It was a service that emanated from the heart rather than the lips. Gathered together for this brief hour of devotion were people from near and far who in some instances had to plough through heavy rain-soaked roads to participate in a ceremony with which they were vitally and personally concerned. Here also had come a sizable group of the Hecla and Skuld members. They were the special guests invited by the Camp Committee in appreciation of the valuable donation which they had made to the camp. Mr. S. O. Bjerring, in his usual clear, kindly manner, spoke of this gift in his address which appears elsewhere in this issue. Mr. Johann T. Beck, speaking on behalf of the Good Templars with admirable conviction related how his organization had always endeavoured to support those causes that were engaged in worthwhile service towards the betterment of the society wherein they functioned. Among these institutions he placed our beloved Betel and our Sunrise Camp, thereby benefitting the old and the young.

Miss Inga Bjarnason, the versatile Director of the Camp, added greatly to the impressiveness of the service with her beautiful vocal solo and Mrs. Florence Ducharme, her accompanist also accompanied the hymn singing which the congregation participated

in wholeheartedly. At the conclusion of the service which was conducted by the writer, all assembled threaded their way to the new building where Mrs. Fjola Gray led in prayer, and asked God's blessing on this new addition. Thereupon she cut the ribbon and declared the building officially opened. This was an honour that had been reserved for Mrs. S. Olafsson, whose absence was absolutely unavoidable, and deeply regretted. It was therefore with very little notice that Mrs. Gray undertook this task but with the quiet unassuming efficiency that has characterized everything she has done for the camp in the past years, she did it exceedingly well.

The Lutheran Ladies' Aid of Arborg served coffee and refreshments in the dining hall, and it is no exaggeration to say that all who had made this trip were glad that they had done so for inspite of overcast skies there had prevailed the sunshine of goodwill and happiness at Sunrise.

During the service in the Memorial Hall there was a pause in the procedure for meditation at which time the Memorial Plaque was unveiled by Mrs. Anna Magnusson who has for many years been a valuable and loyal member of the Camp Executive. The plaque itself is a beautiful sight to behold of a striking design and superb, workmanship. Those who had a hand in its making were Mr. Edward Benjaminson (woodwork), Mr. Bill Johannson (staining and varnishing) and Mr. Skuli Anderson (inscription and layout of the brass plates). At present there are five names inscribed on this plaque so that while we who knew these, our friends will never forget them, others who come after us will also remember them. In this brief account it is not possible to give any biographic reference to the individual persons whose names have found a permanent place on the hallowed grounds where the inprint of their personal efforts and deeds was written large in the annals of the Camp development. Each of these contributed towards this growth in his or her own way, and all those who knew Hrolfur Sigurdson, Marteinn M. Jonasson, Rev. Egill H. Fafnis, Sveinn Palmason and Sigridur Bjerring will agree that the work that these people accomplished while labouring in our "Vineyard" will long be remembered. God bless their memory and help us to maintain and increase the legacy which they bequeathed to us.

The Master's Vineyard

**Delivered by S. O. BJERRING at a Dedication Service at
Sunrise Lutheran Camp, July 6, 1958**

At this particular spot in the spacious outdoors and at this time the portion of scriptures just read appropriately suggested itself as a basis for my brief remarks.

The figure of the vineyard applies of course to the widest field of work and service in the cause of furthering and promoting the kingdom of God in the minds and hearts of old and young.

The institution located on these grounds, dedicated as it is to serving youth can most assuredly be considered as a little corner of God's vineyard where laborers of different qualifications and ability can find scope and a calling for their talents.

We notice in the parable that some of the workers started early on the job, perhaps even before breakfast for there are some people so constituted that they must get moving with the first light of day.

This recalls to my memory some matters relating to the camp that have been little known or lost sight of. It was in the early hours of this particular vineyard when the project was only an idea, without even a blue print, when the women of the Lutheran Women's League were promoting their dream — for a dream it appeared to be at that date of 2½ decades ago — were presenting this vissionary plan to the Synodical convention of the Icelandic Lutheran Synod. They presented it not only at one convention but at successive yearly conventions, striving to enlist the active support of that body in the venture. Finally they obtained what might be termed a half-hearted blessing to go ahead on their own if they wished to do so! I say this not to cast reflection on the synod which had its own problems at the time but to show that the women were a few jumps ahead of them.

The Lutheran Women's League, nothing daunted, accepted the challenge and went ahead to prove the value and courage of their convictions. They started out on a modest scale by renting camp

premises where available. This method they continued till 13 years ago when they came into possession of these grounds we are now gathered on and on which some \$40,000 to \$45,000 worth of buildings and facilities have since been erected.

Can we feel otherwise but that here is demonstrated a monumental achievement, a true accomplishment of faith by a comparatively few devoted women scattered over a wide expanse of territory. It is well known to all of us who has been the leading spirit in this venture of faith, the name of Ingibjorg J. Olafsson will always be synonymous with that of Sunrise Lutheran Camp. Then again "hats off" to her and to the Lutheran Women's League and to all the women to whose labor the camp owes its existence.

While the work of administering this enterprise has presented its problems from the very first, which has called for patience, resourcefulness and faith on the part of all concerned there has been along with that numerous occasions on which to celebrate and rejoice, when encouragement and co-operation from friends and well wishers have come to the fore. Today is one such occasion when a new building which is presented by the former Good Templar lodges Hekla and Skuld, will be dedicated. This new unit will help provide accommodations for handicraft work for which we have lacked facilities up to this. In this way with the good will of individuals and organizations the project has grown and expanded from year to year.

This continued good will can be regarded as a tribute to the sponsors of this project and an endorsement of its purposes and objectives.

As a former member of the Board of Directors of this camp I wish to extend my congratulations to the present Board which through its efforts has been instrumental in having the new unit erected and completed for the beginning of this year's operation. I wish them and the Lutheran Women's League every success in the work that will be carried on here in the coming weeks.

Frumherjar

Hvaða afl stjórnað mannsandanum, þegar útþrá sækir að huga þeirra, sem aflið snertir? Sjálfsagt eru skiptar skoðanir um það, en þó verður því ekki neitað að heiminum er stjórnað af voldugu afli, sem hefir með höndum alla reglugjörð. Það er aðeins maðurinn, sem er frjáls undir Guðs vilja, sem brýtur reglurnar.

Sagan segir frá því að flokkar af ýmsum kynstofni hafi tekið sig upp og flutt í algerlega ný heimkynni og stofnað þar sérstakan þjóðflokk og menning sem oft náði því hámarki á ýmsum sviðum, vísindalega og verklega, er var langt fram yfir það, sem þekktist í dag. En sagan kennir líka, að þetta allt leið undir lok og framleiddi aðeins afturför og jafnvel eyðileggingu, því valdafýsn og sú menning sem fylgdi, gleymdi almætti Guðs, og þegar mannsálin gleymir Guði eru endalokin vís.



Þegar íslenzkir landnemar tóku sig upp og yfirgáfu sína ættjörð til að stofna heimili í nýrri heimsálfu, fylgdu þeim bænir og vinahugur frænda og vandamanna. Mörgum fannst þeir vera að yfirgefa allt sem hafði verið þeim dýrmætt, og þeir kvöddu með eftirsjá og sorg sína átt Haga.

Hvað var framundan? Ekki voru þeir spámenn og þekking á hinu nýja landi var takmörkuð. Hvaðan kom þeirra styrkur? Þeir voru guðelskandi fólk, og sú bjargfasta trú, sem innrætt hafði verið í ungdómi þeirra, var þeirra styrkur, er þeir lögðu út í þetta ævintýri með fjölskyldur sínar. Hvað beið þeirra í Ameríku? Þetta var nýtt land, lítt þekkt, að minnsta kosti norðvestur hlutinn, sem við köllum Canada-sléttur; og ekki lá annað fyrir en erfiði og skortur. En það sem auga sálarinnar hafði séð var framtíð — framtíð fyrir þá sem yngri voru — og menntun fyrir börnin. Lítið var hugsað um auð í huga frumbýlinganna, aðeins **sjálfstæði**, sem hafði verið þeirra eign gegnum aldirnar.

Íslendingar voru guð-elskandi þjóð, iðjúsamir, löghlýðnir og bókhneygðir. Þessir kostir létu byrðina þessi fyrstu frumbýlingsár

og lögðu grundvöllinn í hinu nýja landi. Þeir stofnuðu sveitir með reglugjörð, þó í smáum stíl væri, því þeir mundu úr sögunum sínum að aðrir frumherjar höfðu sagt: „Með lögum skal land byggja.“ Og þeir stofnuðu kirkjur jafnvel þó enginn prestur væri til að þjóna. Þeir hjálpuðu hver öðrum eftir beztu getu og líknuðu þar sem þess þurfti við, því manndómur var víkinga-erfð, og þó þeir ynnu saman, var hver og einn herra sinnar eignar.

Það mætti halda að Íslendingar myndu hverfa sem dropi í sjóinn í þessari heimsálfu, og tapast algerlega sem þjóðarbrott. En slík varð ekki reyndin, því norrænar erfðir og íslenzku einkennin báru ofurliði hin ytri öfl, og þeir héldu dauðahaldi í þá menningarerfð, sem flutzt hafði með þeim. Þetta kemur í ljós hjá hinum ýmsu hópum, sem dreyfðir voru um alla Ameríku, og hópurinn, sem fluttist til Utah í Bandaríkjunum fyrir liðlega hundrað árum, gleymdi ekki sínum uppruna né ættareinkennum, er þeir stofnuðu sína aldarminning og litu um öxl til að heiðra hina fyrstu frumherja.

Hinar blómlegu byggðir Íslendinga eru þeirra minnismerki, þó prestar sem þjóna þar séu nú að mestu leyti enskir, og ungdomurinn af íslenzkum stofni skilji lítið „ástkæra, ylhýra málið.“ En manni hlýnaði ósjálfrátt um hjartarætur, er tveir prestar af íslenzkum stofni — frumherjastofni — voru vígðir í Fyrstu lútersku kirkju í sumar á Kirkjubingi. Þjóðlegar erfðir eru varðveittar, og víða í byggðunum eru söngflokkar, sem enn syngja „Svanasöng á heiði,“ „Tárið“ hans Kristjáns Jónssonar og „Sólskríkjan.“

Og verklega voru íslenzkir frumherjar engir eftirbátar innlendra manna, er þeir snéru sér að því verki að stofna heimili og útvega sér atvinnu í hinu nýja landi. Byggðin, sem nefnd var Nýja-Ísland, er mér kærust, því þangað komu foreldrar mínir, Stefán Gunnarsson og Anna, haustið 1876 með tvö börn sín og þar er ég fædd 1878 „við lækinn“ (Boundry Creek). En veturinn 1876—'77 hafði hin ógurlega bóluveiki geysað yfir hina nýju nýlendu, og þó flestir kæmust yfir veikina, voru þó nokkur dauðsföll. Móðir mín lá í bólunni og var það nokkurs konar „eldskírn“ fyrir hana og alla sem veiktust.

Eftir nokkur ár byrjaði útflutningur frá nýlendunni, og hópar fluttu til Argyle, Dakota og víðar. Sumarið 1882 fluttu foreldrar mínir til Winnipeg og var augnamiðið — menntun fyrir börnin og vinna við iðn föður míns — húsasmíði. Hans hugtak var að **byggja** —

og óteljandi eru þau húsin, stór og smá, sem reist voru af fátækum Íslendingum þau fyrstu ár. Það var líka algengt á þeim árum að unglingar fóru fótgangandi frá Nýja-Íslandi til Winnipeg að leita sér atvinnu til aðstoðar fátækum foreldrum.

Þegar ég hugsa um frumherjana, kemur mér til hugar sagan eftir Bess Sreeter Aldrich: "A lantern in her hand." Söguhetjan var kona, frumherji, og hún táknar ljósbera. Íslenzkir frumherjar voru ljósberar í þessu landi og ljósið þeirra skein með skærum ljóma — það heldur áfram að skína, þó þeir sem halda því á lofti séu mäske fjórði liður og íslenzka blóðið sé farið að þynnast. Alls staðar eru frumherjar ljósberar, því þeir kveikja ljós sem örfar aðra til eftirdæmis og ber ávöxt hundraðfaldan. Þeirra fyrirmynd er bæði andleg og líkamleg, því þau öfl verða að fylgjast að ef mannssálin á að þroskast.

Út af þessum stofni, sem hingað flutti hefir myndast tré, sem breytt hefir lim sitt „yfir lönd, yfir höf,“ og verndað og ávaxtað hinar íslenzku erfiðir. Prestar, læknar, lögfræðingar, landkönnuðir, bændur, verzlunarmenn, kennarar, verkfræðingar; og konur í sínu sérstaka umhverfi: mæður, suamakonur, kennslukonur, verzlunar- og sölukonur, hjúkrunarkonur og alls konar sérfræðingar á sviði mannfélagsmála. Og söngfólkið okkar, sem ætið er boðið og búið að skemmta á samkomum og í kirkjunni sem flokkur á sunnudögum, túlkandi mál sönglistarinnar frá hjartanu Guði til dýrðar. Í kirkjunni taka menn og konur saman höndum og starfa að málefni, sem er þungamiðja alls lífs hér á jörðu. Og því starfi fylgir samvinna, sem er dýrmæt og skapar samúð, kærleika og þroska meðal þeirra, sem eiga sameiginlegt takmark. Guðs blessun fylgir þeim, sem taka á sig hans ok, því „hans ok er indælt og hans byrði létt.“

Þær eru djúpar, rætur trésins, og fleiri kynslóðir hvíla nú í grafreitum hér og þar í borg og byggð. Það er eignarréttur íslenzkra frumherja í þessu landi, sem þeir hjálpuðu að byggja í von og trausti Guðs föður, er hafði leyft sínu fyrirheiti að rætast. Reiturinn þar sem þeir hvíla, þreyttir eftir erfiði dagsins, og býlin, bæði í borg og sveit, eru þeirra minnismerki. Þeir byggðu vel og trúlega og fengu svo hvíld. Elliheimilin fjögur, stofnuð af Íslendingum, eru ávöxtur þeirrar trúar, sem er þungamiðja lífsins og framfylgir boðorðinu: „Elskið hver annan eins og ég hefi elskað yður.“

Kirkjurnar, sem íslenzkir frumherjar stofnsettu fyrr meir, eru nú orðnar að miklu leyti enskar, en stofninn leynir sér ekki, og starfið í kirkjunum hjá eldri og yngri er bautarsteinn íslenzkra frumherja. Þegar fastan, sem er undirbúningur undir páskadýrðina, nálgast, eru sungnir af hjarta sálmar Hallgríms Péturssonar:

„Vertu Guð faðir, faðir minn,
í Frelsarans Jesú nafni.
Hönd þín leiði mig út og inn,
svo allri synd ég hafni.“

Guð dreifir fræinu, og á sínum tíma kemur ávöxturinn.

—MARGRÉT STEPTHENSEN

Like As Some Lonely Flower

(Allt eins og blómstrið eina)

This hymn has been the sacred inheritance of the Icelandic people since the seventeenth century. Its author is Hallgrímur Pétursson, the author of the Passion Hymns. This hymn became a part of the graveside service at every funeral in Iceland and here in America wherever the pioneers of Lutheran faith were laid to rest. Magnificent in its grandeur, strength and adoration it brought comfort and assurance to countless mourners.

In this time of transition when so many customs and traditions dear to our older people are being laid aside it is well that we have a translation of this hymn by such a man as Charles Venn Pilcher who became intensely interested in the sacred literature of Iceland when a student at Oxford. Among his translations is this hymn, also a part of the Passion Hymns and other hymns and poems.

We now present this English translation to our readers. May those of our own group who do not read the Icelandic, and our non-Icelandic readers take time to study it and ponder over its strength and beauty.

Like as some lonely flower
 Upspringing from the ground
 With growth most fair and
 stainless
 At hour of morn in found:
 But sudden in a moment
 Before the scythe it bends
 With all its coloured blossom—
 So swiftly man's life ends.

Youth's eager bands are treading
 Death's dark mysterious road:
 Age the same way is going
 Dragging life's heavy load.
 No man the right has captured
 To bid life's moments stay;
 The doom of all is parting,
 For all must pass away.

Death may in truth be likened
 (For such it seems to me)
 To some wild heedless mower
 Who mows most watonly:
 Grass, reed and sedge; but also
 The fairest blooms of earth,
 With beauty of the roses,
 He deems as of no worth.

The life of man runs onward
 Without a moment's rest,
 Till death with grim embraces
 O'erpowers the worst and best:
 The great world's many high-
 ways
 To one point bring us all,
 Where, willing or unwilling,
 The traveller meets his fall.

Death will not yield one instant
 To legal rights, or power;
 Nor can fair payment purchase
 Respite for one brief hour;
 All men he treats as equal,
 Though high or low their
 state;
 Nor prayers nor threats can alter
 His heart's remorseless hate.

Men walk in fear and error,
 For they know not at all
 On whom, or at what season,
 Or where Death's stroke will
 fall;
 One is the mode of entrance
 To this harsh world of strife;
 Many the modes of exit,
 By which men leave this life.

The power of Death has
 conquered
 All in this world of care;
 How dare I to imagine,
 That me alone he'll spare?
 For Adam's fallen nature
 Passed into me at birth,
 And thus I have deserved
 To turn again to earth.

Neither by claim nor seizure
 This life on earth I own;
 United with my body
 My soul is but a loan;
 It lies in God's discretion
 To call in His own — my
 breath,
 To call in His possession
 He sends His herald, Death.

And so I rest in Jesus,
For death will surely come;
And I am no whit better
Than those now in the tomb.
Whene'er the last call soundeth
None may exempted be;
The night of Death I enter,
And enter fearlessly.

I know that my Redeemer
Lives, crowned upon the
throne;
Lord over earth and heaven,
He saves, and he alone.
He conquered Death by dying
Upon the accursed tree,
And from His death springs
glorious
Eternal life for me.

Christ conquered Death by
dying—
Jesu, Thy mortal pain
O'erthrow the King of Terrors
And brake the captive's chain.
What though this earthly body
Obey Death's dread behest?
The soul soars free rejoicing
To mansions of the blest.

I think upon my Saviour,
I trust His power to keep,
His mighty arm enfolds me
Awakening and in sleep.
Christ is my rock, my courage,
Christ is my soul's true life,
And Christ (my still heart
knows it)
Will bear me through the
strife.

In Jesus' Name I'm living,
In Jesus' Name I'll die,
I'll fear not though life's vigour
From Death's cold shadow fly.
O Grave, where is thy triumph?
O Death, where is thy sting?
"Come when thou wilt, and
welcome!"
Secure in Christ I sing.

The First Lutheran Congregation

WINNIPEG, MANITOBA



The Seventy-fourth convention of the Icelandic Evangelical Lutheran Synod of North America (now of U.L.C.A.) was held in the First Lutheran Church, Winnipeg, Manitoba, June 8-11, 1958.

To many of those who now are members of the First Lutheran Church and perhaps others, a brief outline of the history of this congregation may be of interest.

The First Lutheran Congregation, Winnipeg was organized by a group of "New Canadians" from Iceland, the little island up in the North Atlantic lying between the Arctic Circle and the Gulf Stream. There the Icelandic people had lived in isolation from the year 875 when they sailed from Norway, till the fever of colonization of the new land, North America, struck Europe.

It was the influence of Lord Dufferin that awakened the Icelandic people to venture out to this new land in search of new

opportunities for their children. These people had lived and worshipped under the care and guidance of a state church. It is therefore doubly interesting to read back on these historic events that . . . after heartbreaking farewells to their relatives and friends and their homeland, and a long weary journey across the Atlantic Ocean, then by train to Fishers Landing (now Grand Forks) then on down the Red River to Winnipeg, arriving there in October 1876, and landing on the Hudson's Bay Flats, where the Canadian National Railway Station now stands, where small huts had been erected for their use, that . . . within the period of two years, they were deep in the project of organizing a congregation which was organized on August 11, 1878, and is now nearly 80 years old.

For some years services were few and far between, being served by Rev. Halldor Briem of the Gimli Settlements, until in the winter of 1883 the congregation of 137 members sent a call to Rev. Jon Bjarnason in Iceland. He had served the New Iceland settlement along the shore of Lake Winnipeg, but had been called to Iceland owing to the illness of his father Rev. Bjarni Sveinson. Rev. Bjarnason came back to Canada in 1884 after receiving a call to the new congregation in Winnipeg, signed by seventeen members; he delivered his first sermon as minister of the congregation on the 20th of August, 1884, in a hall built by the Progressive Association (Frammfara felag). Then plans for the first Church building began to formulate. The first church was built by voluntary labor by members of the congregation on the corner of McWilliam and Nena St., now Pacific and Sherbrook, and was dedicated December 18, 1887. Here the congregation worshipped for seventeen years . . . the property was sold to make way for the Midland Railway. The second church, a brick one, was erected on the corner of Sherbrook and Bannatyne (still standing) and dedicated in June 1904. The congregation was preparing to celebrate Christmas in the new church, when on Dec. 23rd, a fire broke out in the furnace-room causing great destruction, rendering the building temporarily useless. It was fortunate for us that the first church building had not been demolished for the congregation was permitted to use it while repairs were being made, this helped to sooth somewhat the blow caused by the fire . . . when the congregation moved back to their old pews in the old church, and Christmas was celebrated in spite of difficulties.

Dr. Jon Bjarnason had presented a rare copy of the Bible to the congregation, the Gudbrands edition, and it had stood on the pulpit for some time . . . during the fire some one shouted "the Bible is on the pulpit," and as quick as a flash A. S. Bardal dashed into the fire and rescued the Bible — this copy is now in the safe in the office of the present building.

Then in 1921 the second church building was sold owing to the fact that our people were moving south and west in our city, so a building on Victor St. near Sargent Ave., was purchased and that is the building in which the seventy-fourth convention was held.

Through many years of poverty and inexperience in church matters, foreigners in a foreign land, our people, struggled on, building their homes and churches . . . they had faith, hope and determination and a mighty army of women who, as time continues to tell are a powerful factor in church and benevolent work.

Pictures of the three church buildings of the First Lutheran Congregation accompany this article . . . it is perhaps a coincident, that this congregation has been served by three ministers and has had three church homes (in 80 years).

—Flora Benson.

Oh keep us building, master! may our hands
Ne'er falter when the dream is in our hearts
When to our ears there come divine commands
And all the pride of sinful will departs.
We build with Thee, Oh grant enduring worth
Until the heavenly Kingdom comes to earth.

by P. E. DIETZ

Systir Jóhanna Hallgrímsdóttir

var nafn þeirrar konu, sem fyrst kynnti Íslendingum í Ameríku kvendjárnastarf. Því miður hefur okkur gengið erfiðlega að fá þær upplýsingar, sem við hefðum óskað eftir um þessa ágætu konu.

Samkvæmt því sem ritað er í Sameiningunni frá því árið 1905—'06 hlaut hún menntun sína sem kvendjární Lútersku kirkjunnar við móðurhúsið í Milwaukee. Haustið 1905 var hún kölluð til starfs í Fyrsta lúterska söfnuði í Winnipeg, en sökum alvarlegrar heilsubilunar gat hún ekki hafið starf þar fyr en í júnímánuði 1906. Leyfi ég mér að birta hér part úr skýrslu Djáknanefndar Fyrsta lúterska safnaðar, er birtist í Sameiningunni í október 1906.

„Systir Jóhanna hóf, í Drottins nafni, starf hjá Fyrsta lúterska söfnuði 18. júní síðastliðinn. Frá þeim tíma til septemberloka voru heimsóknir hennar meðal Íslendinga í Winnipeg 320, nærri því undantekningarlaust hjá sjúku, vesölu og fátæku fólki. 22 nætur hefur hún vakað yfir sjúkum. 23 hálfa daga unnið að því að hjúkra sjúkum og 18 heila daga. Ennfremur hefur hún síðan í júlí á laugardögum síðari hluta dags haldið saumaskóla fyrir stúlkur í Fyrstu lútersku kirkju. Þar höfðu innritast 43 stúlkur. Andlega hliðin á starfi hennar verður auðvitað ekki sýnd með tölum.

Beinlínis tekur systir Jóhanna alls engin laun frá söfnuði þeim, sem hún starfar hjá fyrir þjónustu sína. — Aðeins sér söfnuðurinn henni fyrir húsnæði og fæði. Ennfremur greiðir söfnuðurinn árlega hálft annað hundrað dollara (\$150.00) til móðurhússins lúterska í Milwaukee, sem er hið eiginlega heimili kvendjárnanna sem þaðan koma og þar hafa þær verið undirbúnar til hins sérstaka kristilega þjónustustarfs.“ —

Systir Jóhanna mun hafa farið frá Winnipeg í lok ársins 1906.

Vildi ég einnig birta hér stuttan kafla úr ferðasögu eftir séra Benjamín Kristjánsson, er birtist í maíhefti Kirkjuritsins þetta ár. Nefnir hann þann kafla ferðasögunnar „Leitin að Systir Jóhönnu.“

„Lengi hafði ég brotið heilann um hvað orðið hefði af Jóhönnu Hallgrímsdóttur frá Vakurstöðum, sem einu sinni var á Kvenna-skólanum á Laugalandi. Loks tókst mér að rekja slóð hennar út á

hafið til Vesturheims, en svo vissi ég ekki meira. Þó datt mér í hug, að hún kynni að hafa farið til Minnesota, því einhversstaðar sá ég þess getið í vestur-íslenskum heimildum, að þangað hefði einn af bræðrum hennar farið.

Þegar ég kom inn í fordyrið á The Lutheran Brotherhood heilsaði mér kona, sem kvaðst heita Christine Hallgrímsson. „Ertu kannske ættuð frá Vakurstöðum?“ spurði ég. „Já,“ sagði hún, „þaðan var víst faðir minn ættaður.“ „Þá getur þú frætt mig um Jóhönnu föðursystur þína?“ Ekki stóð á því og ævisagan var dálítið óvenjuleg. Þessi stúlka, sem var einkar gervileg, lærði hjúkrun skömmu eftir að hún kom vestur, starfaði við ýms sjúkrahús og gerðist deaconissa. Hún andaðist fyrir fáum árum í St. Paul; var hún ávallt kölluð **Systir Jóhanna**. — Vakurstaðaheimilið var á sinni tíð rómað mjög fyrir gestrisni og myndarskap þegar þar bjó Jón hreppstjóri Jónsson og kona hans Elizabet Sigurðardóttir, afi og amma Jóhönnu.“ —

Hér með lýkur þessum sundurlausu upplýsingum um þessa góðu konu, sem er ein af mörgum, sem starfað hafa í kyrpey og unnið mikið og fagurt dagsverk í vingarði Drottins. Fyrir hönd íslenskra kvenna er dvelja hér í dreifingunni miklu vildi ég þakka þetta brautryðjendastarf Systur Jóhönnu á þessu svæði. Kvendjárnastarfið hefur nú verið viðurkennt sem þýðingarmikill þáttur í starfi Lútersku kirkjunnar í þessari álfa.

—INGIBJÖRG J. ÓLAFSSON

Starfa því nóttin nálgast,

nóg hér að vinna er.

Guð þér af gnægtum sinnar

gæzku kraftinn lér.

Starfa með bæn og biðlund,

blessast þá allt þitt ráð,

Víst mun þeim vel er biður

veitast allt af náð.

"And When You Pray"

Delivered at L.W.L. Convention at Sunrise Camp

June 20, 1958 by Ruth A. Day

Some years ago I prepared a paper on the development of religion — from its earliest and most pagan forms to the highest form. I learned that the history of religion is the history of prayer. Because I have the type of mind that likes to trace things from the beginning, it seemed to me that this approach would be most effective in discussing prayer with you.

Prayer is natural. From the very beginning, Man has turned to his Creator as a child turns to its mother, in times of need. Down through the centuries, and even today among primitive people in out of the way places of the world, we find men turning to some kind of god in moments of fear, danger, emergency, or crisis, — trying to bend the will of the god to the will of the person praying; sometimes using incantations, charms, magic, voodoo, or ritual dance as a means of swaying the diety's will. Such prayer is childish, selfish. It bargains with the god — makes him an errand boy.

Many Christians today try to pray on this level, asking God to GIVE this and NOT ALLOW that. If these prayers are not answered at once, faith dies. "It does no good to pray. God does not hear."

A second approach to prayer comes as a reaction to the failure of the first method. It requires no answer and is a sort of spiritual gymnastics by which we sooth our own spirits, calm our own fears; — a helpful soliloquy, a comforting monologue, "praying to oneself," autosuggestion. It may be helpful meditation. It is not prayer.

WHAT THEN IS PRAYER?

Let us look for a definition.

Prayer is communion with God.

Prayer is talking to and listening to God.

Prayer is the search of the soul for God, rather than His gifts.

Prayer is an habitual attitude — seeking God. (Pray always, with and without words.)

Prayer is giving God the opportunity to do what he would want done.

It is not 'overcoming God's reluctance, but laying hold of His Willingness.' (I quote Archbishop Trench.)

WHEN SHALL WE PRAY?

There are many opportunities for prayer in our busy days. Probably the most usual time is before meals. Most of us can spare a moment to say "Thank you" for our food. But why for food only? We who are blessed with so much more — our comfortable homes, our warm and attractive clothing, a land in which we have more security than most of the people of the world. Our prayers of thanksgiving should rise from the moment we awaken all through the day.

Probably the best time for prayer is on rising in the morning. O' but we are in such a hurry then. Pray while bathing or dressing. You may not have time for a long prayer on your knees, but lift your heart in thanksgiving for the safety and rest of the night, and the beauty and opportunity of the new day.

Waiting on the corner for transportation to work, school, shopping, or a meeting, — waiting for the traffic light to change, — waiting for an appointment with the doctor, the dentist, or the hairdresser, — waiting in line for lunch, — time that is otherwise a total loss in our busy day — we may use for prayer.

Or if we are stay-at-homes, — busy homemakers — those first quiet moments after the morning scramble to get the other members of the family off to work or school. What better time for a few minutes of quiet prayer?

If we have a task we dislike, pray while we do it. I know several women who felt very sorry for themselves whenever they had ironing to do, until they learned to use that time for thanking God for all their blessings as they smoothed the wrinkles out of the clothes. Other women pray at bed-making time, dishwashing time, or as they dust the furniture and floors.

As we start a new effort, we need to turn to God for guidance and strength. Each happy event during the day can be the occasion of a wordless prayer of gratitude and praise, — a friend's thought-

fulness, news of a new baby, a bird's song, a sudden shower, flowers in the garden, sight of our loved ones, our own health, our senses, the sunset, a safe journey. These informal thought prayers, scattered throughout the day, form a framework for our prayer life — a beginning.

But prayer is not easy. It takes time, effort, sacrifice. We need to grow in it. Many people say they do not pray because God does not seem real. The truth is, God does not seem real **because** we do not pray. Let us consider the steps in learning to pray.

FIRST, ask Jesus to help, as the disciples did. "Lord, teach us to pray." Not **how** to pray, but to **pray**.

SECOND, respond to every desire to pray. In times of joy, give thanks. In times of anger or fear, ask God's help. In times of sympathy or pity, say a prayer of intercession.

THIRD, set aside a definite time and place for prayer. We set aside certain times for meals. That is important, that we be properly nourished. Is it not also important to feed our spirits? Our souls will be well nourished **only** if we give prayer a definite place in our daily schedule. If necessary, take the receiver off the hook, ignore the doorbell, go into a room and close the door, but establish one certain time and place for regular prayer. Jesus' habit of prayer is the only part of His personal life that the writers of the Gospels thought important enough to report in detail.

FOURTH, enlarge your idea of God.

Adore Him in all the ways we know Him.

Praise Him for his goodness to us, for His might and power, for His mercy, for our Redemption. The Gloria in Excelsis, or one of the Psalms, repeated or read, might guide your thoughts. After we have thought of God in these terms, what could be more natural than **Thanksgiving**? "What am I that God should do such wonderful things for me" our souls cry out in humility. Surely we could not be so bold as to ask for more. So our **Petitions** turn from asking for things we want to things God wants to give us, — for strength and courage, for patience, for guidance. It is not wrong to ask for things if they are in accord with God's will for us — food, shelter, work.

We see ourselves in all our weakness and ask God's **Forgiveness**

for our mistakes, knowing He will not refuse when we are truly sorry.

Then we ask Him to take over our lives and use them for the thing He intended. Not what can we get, but what can we give.

Finally, we pray for **others**, for our loved ones, for the sick and needy, yes, even for those who have wronged us.

This is the way Jesus taught His followers to pray. It brings us a long way from the childish asking for what we want. We have entered into an Adventure of the Spirit.

Many people find that as they grow in prayer they need to expand their devotions to include Scripture reading, meditation on the Scripture read, then prayer. There are many fine devotional books available to help us. One that would be excellent for an individual or a group wishing to develop prayer life is called "The Awakened Heart" by Robert W. Stackel, published in 1951 by the Muhlenburg Press. "The Meaning of Prayer" by Fosdick is another fine one. A quite different approach is to be found in the book "Come as You Are," by O. H. Austin. Other fine devotional books are "The Way to Power and Poise," "Abundant Living" and "Victorious Living" — all by E. Stanley Jones. Most church groups publish devotional booklets for the use of their members and others, such as "The Upper Room," "The Word in Season," and "Forward Day By Day." There are devotional books specially prepared for women's groups, such as "The Christian Woman" by Ruth Nelson, "A Certain Woman" by Elsie Fagerlin, "Patterns for Devotion" and "Channels of Devotion" by Gladys Murrell, "Church Women at Worship" and others.

Finally, here are some things to remember.

Pray with faith.

Do not expect immediate answers. Allow time.

Prayer does not take away problems or griefs, but it gives us power to meet them.

One gets richer dividends with large investments in prayer.

Creed is theory — Prayer is practice.

Creed is a map — Prayer is travel.

Let's undertake the adventure.

Menntaskólinn í Reykjavík

Eftir ungfrú Guðríði Erlendsdóttur

Menntaskólinn í Reykjavík er langelzta menntastofnun Ísland-
inga. Rekja má sögu hans allt aftur til ársins 1552, en það ár gaf
Kristján III. Danakonungur út tilskipun þess efnis, að stofnaður
skyldi sinn latínuskólinn á hvoru biskupssetrinu, Skálholti og
Hólum. Skálholtsskólinn var fluttur til Reykjavíkur eftir móðu-
harðindin 1787 og nefndist þá Hólavallarskóli eftir staðnum, sem
hann var reistur á. Árið 1805 var Hólavallarskóli fluttur að Bessa-
stöðum og starfaði hann þar, unz hann var fluttur aftur til Reykja-
víkur 1846 og flutti hann þá í þau sömu húsakynni, sem hann býr
enn við.

Á hverju vori eru brautskráðir þaðan á annað hundrað stúdentar
og þar hafa margir ágætustu menn Íslands fengið sína menntun.
Skólinn getur ekki tekið við öllum þeim fjölda, sem vill stunda
þar nám og til að takmarka aðsókn, þurfa allir, sem í skólann vilja
fara, að taka hið svo kallaða Landspróf, og þeir sem ná því prófi
hafa rétt til að stunda nám í Menntaskólanum. Nám í Menntaskólan-
um er undirbúningur undir framhaldsnám, ekkert lokatakmark,
segja má að leitast sé við að búa hvern nemanda betur undir lífs-
baráttuna og þar uppsker hver eins og hann sáir. Innan veggja
skólans er lítill heimur út af fyrir sig, þar skiptist á skin og skúrir,
glæðt með glöðum, hryggzt með hryggum. Þar ríkir hinn sanni
mennta-andi og heyra má þar skóhljóð margra kynslóða og sá, sem
ávaxtar vel sitt pund þau fjögur ár, sem menntaskólanám tekur,
kveður skólann þroskaður og menntaður maður, sem umgengst
samféðarbræður sína með umburðarlyndi og víðsýni. Ég tel það því
mjög mikið lán hverjum þeim unglingi, sem á þess kost að stunda
þar nám.

Flestir telja Menntaskólaárin skemmtilegasta tíma ævinnar.
Félagsskapurinn, höpp og glöð, allt virðist skemmtilegt eftir á, og
þegar við lítum til baka sjáum við ljósu hliðarnar, en viljum gleyma
hinum, sem þó voru oft þungar og margar. Til skamms tíma hef ég
staðið í þeirri trú, að aðeins fólk, sem komið er á raupsaldurinn

ætti sér endurminningar til að stytta sér sundir við á síðkvöldum ævinnar, en einn góðan veðurdag sé ég, að þetta er á misskilningi byggt, því að leiti ég vel í hugskoti mínu, sé ég að margt er þar, sem hugurinn staldrar við. Efst á baugi verða Menntaskólaárin, og ætla ég að leitast við að segja frá þeim í fáum orðum.

Menntaskólanám tekur nú 4 ár, því að 1. og 2. bekkur voru lagðir niður, þegar farið var að hafa Landspróf. Vegna þrengsla verður 3. bekkur að vera eftir hádegi, en 4., 5. og 6. bekkir eru fyrir hádegi í skólanum. Þar er kennt yfirleitt allt, sem nöfnum tjáir að nefna og síðar má að gagni koma t. d. íslenzkar bókmenntir, erlend tungumál, mannkynssaga, náttúrufræði, stærðfræði, eðlis- og efnafræði. Ekki er hægt að velja milli námsgreinanna, taka verður allt, sem kennt er. Lærdómsdeild er skipt í stærðfræði- og máladeild, og geta menn valið um eftir áhuga og upplagi. Ég var í máladeild, því að stærðfræði hefur aldrei verið mín sterka hlið. Í skólann þurfa menn að vera komnir kl. 8.10 á hverjum morgni, nema sunnudag aaúðvitað. Komi maður mínútu of seint, er komið að lokuðu húsi, því að rektor læsir á mínútunni 8.10. Oft skall hurð nærri hælum og beið rektor þá með að loka sæi hann nemendur koma á harðahlaupum. Stundum var gripið til örþrifaráða, ef komið var að læstum skólanum, var þá skriðið inn um gluggana á kennslustofunum á fyrstu hæð og sætt lagi að gera það, áður en kennarinn kom inn. Áður en fyrsta kennslustund byrjaði söfnuðust allir bæði nemendur og kennarar saman á Sal og sungu saman 2—3 lög með undirleik söngkennarans. Síðasta árið mitt í skóla var hætt að hafa morgunsöng sakir þrengsla, kennurunum fannst hann taka of mikinn tíma frá kennslu. Ekki var þessi breyting vinsæl meðal nemenda, því að okkur fannst tilbreyting að hafa morgunsöng, og væru menn illa lesnir, var reynt að vera lengi að koma sér í stofurnar á ný, því að hver mínúta getur verið dýrmæt, þegar kunnátta er ekki mikil.

Kennararnir voru misjafnir eins og við var að búast. Þeir höfðu sín persónulegu sérkenni og kennsluaðferðir, og fengu þeir sínar „einkunnir“ hjá okkur ekki síður en við hjá þeim. Tímar hjá Pálma Hannessyni gleymast aldrei, ekki var hægt að komast hjá því að fá áhuga á námsgreininni. Sumir voru of kurteisir og fannst mjög leiðinlegt að heyra rangt svar, eins og þessi setning ber vott um: „Alveg rétt, ég heyrði bara ekki hvað þér sögðuð.“ Kennaranna minnst ég með virðingu og þakklæti, ég sé núna, að þeir létu sér

mjög annt um hag nemenda og lögðu sig fram að kennslan kæmi að sem beztum notum, þó að við höldum oft, að þeirra eina ánægja væri að hrjá nemendur með prófum og of mikilli heimavinnu. Kennarar eru alltaf undir smásjá, betra er að hafa ekki marga kæki eða verða ekki mismæli, því að lítið hlátursefni verður oft stórt í kennslustund.

Nemendum má skipta í 3 stéttir, dúxa, fúxa og millistétt, sem syndir beggja bil. Millistéttin á langrólegustu ævina, þeir eru öruggir með að ná prófi á milli bekkja, þurfa engu að kvíða. Fúxarnir eiga í sífelldri baráttu um það, hvort þeir eigi að nenna að lesa og reyna að hafa sig upp úr bekk eða halda áfram að slóra og láta heppni ráða. Það er óttalegt fyrir dúx að „standa á gati“, getur farið svo, að hann nái sér aldrei á strik aftur. Dúxinn hefur öllu að tapa en fúxinn allt að vinna. Oft stafar þessi stéttaskipting af leti annars vegar en samvitzkusemi hins vegar. Það þarf bæði samvitzkulsemi, mikinn lestur og næmi til að vera dúx. Flestir öfunda dúxana í laumi og þykir mjög gott að hafa þá hið næsta sér í sæti, ef þeir eru hjálpsamir, ef þeir eru það ekki, þá lifa þeir á einkuuninni einni, án vináttu félaganna. Lesi menn aðeins fyrir einkunnir og próf er skólinn lítills virði, en oft vill það gleymast, að við lærum fyrir lífið en ekki fyrir skólann. Þannig skiptast á ljós og skuggar innan skólans.

Félagslíf í Menntaskólanum er mikið. Elzti starfandi félagskapur, sem Menntaskólanemendur hafa með sér er Málfundafélagið Framtíðin. Félagið efnir oft til umræðufunda og koma nemendur þá saman og ræða um allt milli himins og jarðar, og æfast nemendur í orðfimi og mælskulist. Stúlkurnar gera allt of lítið af því að taka til máls á þessum umræðufundum, því að áreiðanlega eru þær eins vel máli farnar og strákarirnir, ef ekki betur, líklegast er það kvenleg hæverska. Inspector scholae er fulltrúi nemenda út á við og gagnvart rektor og kennurum. Það er virðulegasta embætti, sem nemanda er veitt, og gegnir því nemandi úr 6. bekk. Í skólafélaginu eru allir nemendur skólans og forseti þess er inspector scholae, ritari félagsins er kallaður scribe scholaris, hann semur sögu skólalífsins hvern vetur. Hringjari hefur það starf að hringja inn og út úr tímum. Bjallan er í ganginum á fyrstu hæð. Nokkrum sinnum á vetri er gangaslagur. Strákarnir reyna að aftra því, að hringjarinn komist að bjöllunni og gengur oft mikið á, en allt fer fram í góðu og koma bekkjarbræður hringjarans, sem oftast

eru úr 5. bekk, honum til hjálpar. Alltaf enda gangaslagir með sigri hringjarans og við missum 5—10 mínútur af kennslustund og var það alltaf mjög vel þegið.

Skólinn heldur uppi leikstarfsemi og sýnir eitt leikrit á vetri hverjum. Hófst hún þegar í Skálholtsskóla og var haldið áfram á Hólavöllum, er skólinn fluttist þangað, en lagðist niður meðan skólinn var á Bessastöðum, en var tekin upp aftur, er hann kom til Reykjavíkur 1846. Á Herranótt skólans, en svo eru leiksýningarar kallaðar, eru oftast tekin til meðferðar leikrit eftir Molière og Holberg. Alltaf er glatt á hjalla í gömlu Iðná, þegar Menntaskólaleikirnir eru, ekki er unnt að búast við afbragðsleik, en allir gera sitt bezta og starfsgleðin og ánægjan yfir góðum árangri setja sannarlega svip á Menntaskólaleikina. Áður fyrr, þegar bærinn var fámennur og skemmtanalífið fábreytt, þótti leiksýning skólapilta stórviðburður í Reykjavík, og enn í dag eru þær vel sóttar og vinsælar.

Þriðju hverja viku er dans- og skemmtikvöld og skemmta nemendur með leik, tónlist og upplestri og síðan er dansað fram á nótt. Stærsta skemmtun innan skólans er Jólagleðin, sem haldin er á milli jóla og nýárs. Gangar og stofur eru klædd pappa og kemur þá til kasta listamanna skólans að draga þar á hinar furðulegustu myndir, einnig eru kennslustofurnar alla vega skreyttar og er skólinn virkilegur ævintýraheimur þetta kvöld.

Ekki má tala um Menntaskólann án þess að tala um Selið. Selið er fyrir austan fjall rétt hjá Hveragerði. Nemendur reistu það í sjálfböðavinnu að fyrirlagi Pálma heitins Hannessonar árið 1936. Upphaflega var tilgangurinn með byggingu þess sá, að nemendur færu þangað nokkrum sinnum á vetri til jarðfræði-iðkana. Var sá háttur hafður á fyrstu árin, en síðar urðu það eingöngu skemmtiferðir. Hver bekkur fer þangað tvisvar til þrisvar á vetri og dvelst þar 2 daga í senn. Þar er margt gert til skemmtunar, kvöldvökur haldnar frammi fyrir arninum í hinum vistlega sal, farið með leikþætti, spilað á píanó og umfram allt sungið, og er þá mikið undir því komið að fá söngelskan kennara með í ferðina, svo að hann geti haldið uppi söng. Tveir kennarar eru alltaf með í hverri ferð og eiga þeir að sjá um að allt fari vel og skikkanlega fram, oftast er farið of seint í háttinn að dómi kennaranna, enda farið að nálgast hanagal, þgear kyrrð kemst á. Stelpurnar elda ofan í allan hópinn og geta þær því sýnt hve góð húsmóðurefni

þær eru. Þó að grauturinn brenni við hjá okkur, þá skyggir það ekkert á gleðina, því að oftast eigum við gómsætar kökur í poka-horninu og bæta þær upp grautinn, enda hefur mamma haft hönd í bagga með bakstri þeirra. Selsferðirnar tengja nemendur föstum félagsböndum, og við þráum þær rétt eins og jóla- og páskafrí, enda lyfta þær okkur upp úr drunga hversdagsleikans. Félagslífið er ekki af skornum skammti, en ekki er ég dómbær um hvort allir nemendur hafi hagnað af því eður ei, en það er undir hverjum og einum komið hvernig hann notar þá dægradvöl, sem fyrir hendi er.

Tíminn líður óðfluga og síðasti skóladagurinn er allt í einu kominn. Inspector scholae heldur hjartnæma ræðu á Sal, við viknum og syngjum Integer vitae. Síðan fer allur hópurinn syngjandi heim til allra kennaranna til að kveðja þá. Upplestrarfríið byrjar, mikið er lesið og litið með hryllingi á allar þær bækur, sem ólesnar eru. Heldur er maður orðinn þreyttur eftir meira en mánaðarupplesararfrí, þegar prófin loksins byrja, og þá var einnig það, sem lesið var fyrst í upplestrinum gleymt og enginn tími til að lesa það aftur, fór maður þá í prófin og lét heppni ráða, en allt tekur enda og prófin einnig, og 16. júní rann upp bjartur og fagur og var það harla ánægður hópur, sem gekk niður skólastiginn að aflokinni skólauppsögn, öll með stúdentshúfu á höfði og rós í barmi, framtíðin virtist brosa við okkur og við lifðum „studentens lyckliga dag.“ Ég ætla að enda þessa grein með þeim orðum, sem Pálmi rektor kvaddi okkur með þann 16. júní 1954: „Stundið lærdóm, virðið lærdóm, eflið lærdóm og sanna menningu með þjóð ykkar, en ofmetnizt ekki af þessu.“

„Fram til starfa, fram til þarfa,

flýjum aldrei skyldu braut.

Vinum meira, verkum fleira,

vinnum eins þó ströng sé þraut.“

Angel Bay

By LILJA EYLANDS

When my husband and I visited Iceland in 1956 in connection with the Skalholt festivities, we were privileged to tour various parts of the country. One particular day with a special visit stands out clearly in my memory. Two brothers, friends of our hosts in Reykjavík graciously offered to take them and us on a day's trip in their automobile, and we were to choose the place we would like to see. We were delighted and agreed that we would like to see the church at Angel Bay (Stranda kirkja) where we had not been before. It is situated on the south coast not too distant for a day's journey back and forth from Reykjavík.

This little church has an exceptional background and is at the present time one of the wealthiest churches in Iceland. This is not due to the number of people in the parish, who now number less than 100 souls, but rather to conditional pledges which have been made to it from the time of its inception. 'Conditional pledges' means that people pledge money in large or small amounts to the church if they are particularly desirous of having a wish fulfilled. It is common belief, not traditional, but very real, that such a pledge brings the fulfillment of their wishes and desires. Truly, it seems to work just that way. Hundreds of pledges are received annually. The funds thus derived are used, of course, for the maintenance of the church building as a place of worship and as a shrine for an ever-increasing number of visitors. Money from its funds are also loaned to other parishes for the purpose of building new churches or repairing old ones.

It was on the morning of a beautiful warm sunny day, July the 31st, that we started out. At noon we partook of a sumptuous meal in a lovely roadhouse owned and operated as a summer dwelling place by the Seventh Day Adventists. In the early afternoon we arrived at our destination, the church at Angel Bay. The sight of it thrilled us, and brought to mind the many stories we had heard about it even from childhood. It stands on a hill sur-

rounded by sandy flats, and faces the ocean which is only a few rods away. After inspecting the interior and admiring many ancient objects, among them a pure gold chalice 600 years old, we listened spellbound to the story of this ancient interesting place as related by our guide. He is a neighbor farmer and knows the story well. He also loves to tell it. I will now repeat it as well as I can remember it, but minus the enchanting atmosphere which surrounded us there.

It was the year 1164 A.D. The night was dark and cold. A fierce storm lashed the waves against the rock bound coast. A short distance from land, tossing about on wild waves, was a small vessel laden with timber and manned by a handful of seamen. They were hopelessly lost but aware of the fact that they were approaching rocks and reefs, and to attempt a landing would most certainly prove fatal. There were no lighthouses nor compasses to light and lead their way. The ship's crew, sorely tired and weary turned their thoughts to God. They prayed for a safe landing place and made a promise that should their prayers be heard they would erect a church on the very spot, where people of future generations could worship forever and anon. Suddenly they saw a light! They directed their ship toward it and found a small bay where they were able to land safely. But what about the light? It had not been placed in a window, for there wasn't a residence for miles, but to their amazement they saw a bright, heavenly being — an angel — casting rays of divine light all around. This angel had directed their landing. Abruptly she disappeared, having fulfilled her mission. The seamen kept their promise. They named the place "Angel Bay" and erected a church (Stranda kirkja) which to this day stands as God's beacon light. Untold thousands have worshipped there for centuries and will continue to do so down through the ages. We walked down to the shore and beheld with our own eyes the tiny inlet bay where the ship had landed safely so long ago. Then we strolled to a knoll a short distance from the church. On it stands a beautiful statue "Landsyn" — by Gunnfridur Jonsdottir of Reykjavik which was unveiled in 1950. It depicts an angel, clutching a cross — beckoning not only those lost at sea, but you and me and all wayfarers traveling on the sea of life.

"Lead kindly light . . . Lead thou me on."

The Deaconate

Delivered at Convention of Lutheran Women's League

June 21, 1958

The Deaconess motto is: "The Love of Christ constraineth us."

II Cor. 5:14.

First of all, I shall answer the question: "Who is a deaconess?" A deaconess is a woman who has been called to a church career, and who has qualified for and been consecrated by the Church to to the office of Deaconess. She is a member of the diaconate, which is a fellowship of such women who serve as a community of religious workers. "Sister" is the name by which all deaconesses may be called as was Phoebe, a deaconess of the first century church (Romans 16:1-12). This family word denotes a bond of kinship among the deaconesses and with those whom they serve. The promises of the Deaconess are comparable to the pastor's vows of ordination. In the rite of consecration she solemnly promises to serve faithfully as a deaconess. It is expected that she will do so until God directs her into another activity.

The diaconate has its roots in the New Testament church. At this early age, a congregational office was originated, responsible for the duty of administering the congregation's ministry of mercy (Acts 6:1-6). Women were admitted to this office, for St. Paul wrote about "Phoebe," a deaconess of the church at Cenchrea (Romans 16:1). The bishop inducted these early deaconesses into office with the laying on of hands in the presence of the congregation. The consecration prayer he used, continues to be part of the modern rite of consecration for ULCA deaconesses.

After the fourth century, the diaconate declined rapidly and for thirteen centuries lay dormant until revived by Pastor Theodore Fliedner at Kaiserswerth, Germany, in 1836. He established the first Motherhouse there in 1836 for the purpose of educating and training Christian women for professional charitable ministrations in a closely affiliated sisterhood.

The astonishing thing about the new movement was the speed with which it grew. From Holland, Switzerland, France, and the

Scandinavian countries, women were sent to Kaiserswerth for training. Demands for deaconesses came from everywhere. Three years later, some deaconesses went with Pastor Fleidner to Jerusalem, and soon schools and hospitals in Constantinople, Smyrna and Alexandria were staffed by deaconesses trained at Kaiserswerth. In 1851 Florence Nightingale spent three months as a student at Kaiserswerth.

In America, the Rev. William Alfred Passavant, of Pittsburg, Pa., was interested in the social problems in his community, especially among the sick, orphaned and the aging. He visited Germany and met Pastor Fliedner there. He visited several of the institutions of mercy. He gained a new vision, a spark touched his soul which soon burst into flame. He realized that the diaconate should be established in America. He realized that humble service for Christ to the suffering ones could be best carried on through organized charitable ministrations of the church. Before leaving Kaiserswerth, he had Pastor Fliedner promise him four deaconesses to assist with the beginning of a similar Motherhouse in America.

This promise was fulfilled on July 14, 1849, when the energetic Pastor Fliedner accompanied four deaconesses to Pittsburg to establish the first Protestant hospital in America. The first deaconess to be consecrated in America was Louise Marthens in the year 1850. There was an increasing interest in the Diaconate, resulting in seven motherhouses being established in eleven years among the various Lutheran bodies.

Our United Lutheran Church has two Motherhouses, one at Baltimore, and the other at Philadelphia. A school to provide basic religious, professional and clinical training is connected with each Deaconess House. The Philadelphia training program emphasizes the preparation of women for nursing, institutional, and social work; the Baltimore school for parish work and religious education. Both schools are affiliated with church-related colleges. A six-year plan of preparation for deaconess students following high school graduation includes religious, theoretical and clinical training; the conferring of a bachelor's degree, and consecration as deaconesses of The United Lutheran Church in America.

You may be interested in the duties of the parish deaconesses. She usually supervises the whole program of Christian education and youth activities. She advises in the Sunday School; conducts

weekday and vacation church schools; trains teachers and leaders, guides and counsels the youth groups. She shares in the visitation program of the parish. She may assist adult organizations, and care for the welfare needs. She is privileged to work intimately with all the people of her parish.

The Social Work Deaconess helps people through the service provided by church welfare agencies. She may serve as a group worker or administrator in a neighborhood house or community centre; or as a case worker or supervisor in family or children's agencies; or in church institutions such as hospitals, homes for the aged and for children.

The Nursing Deaconess has varied opportunities and responsibilities dependent upon her specialized field. In hospitals she may serve in supervisory, administrative, teaching, and bed-side nursing categories. In homes for children or aged, she is responsible for the health program and for the nursing and supervision of the ill; often she is responsible for the entire management of the institution. She may be a specialist in one of the areas of public health nursing in which our church co-operates or the nurse in a college dormitory.

The Institutional Worker may be the administrator or supervisor of a home for children, the aged, or the handicapped. She may be the "mother" with complete responsibility for her children and the operation of the home. She may be the household manager, dietitian, nurse, group worker, or case worker.

Other vocational opportunities for young women in the Diaconate of the United Lutheran Church are as Directors of Religious Education; Directors of Music; Church Secretaries; Teachers; and as Synodical Workers. These are only a few of the opportunities for service within our church and needless to say each deaconess is trained for her specialized field.

There is a serious shortage of deaconesses facing the church. Our two Motherhouses cannot even meet a small fraction of the calls from congregations, social agencies, institutions, boards and synods. The church is needing 4,000 women within the next five years just to meet the present need and turnover in church work.

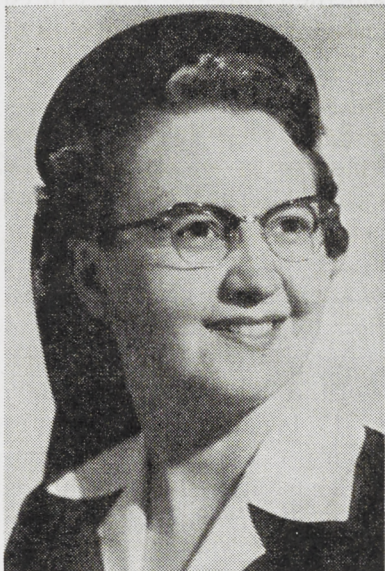
Our church has a new program known as AIDS — Associates in Deaconess Service. The church calls for women, over 20 years of age, in good health, free to adjust their mode of living so that

they can go anywhere in Canada or the United States, to give one full year of their lives completely to church service. This means professional women and business women who will take a one-year leave-of-absence from their present positions; homemakers now free from all family responsibilities; and college students wanting to explore further before deciding upon their careers. The United Lutheran Church is challenging the girls and women of our church to give just ONE YEAR of their lives to the needs of our institutions, social agencies, and parishes.

The four deaconesses who came to America with Pastor Fliedner performed a great task. They began a great work which was to fill a great need within the Christian church. The need is just as great today as when Dr. Passavant stood on the dock waiting for the boat which carried Rev. Fliedner and those four deaconesses. Today the Church needs Christian women, who, because Christ first loved them, are willing to give their lives and be dedicated to the Master's Service. Christ has not withdrawn His command. What He commanded for the first days of the Church, so it is today. He set the example while on earth and His teachings clearly states that He wants His followers to be Messengers of Peace. His commands will remain as long as there is need for ministering hands of the Christian worker. Yes, God is calling women today to His Service, — Women, who are concerned about the spiritual and temporal needs of their fellow-men, — Women who are willing to wholeheartedly serve Christ wherever He leads — Women who are concerned about God's Will — "Not what I will, but what thou wilt, Lord!" Women who are willing to lose themselves in service for His sake — servants for Jesus' sake.

Will you encourage some young girl in your congregation to be willing to help Christ extends His arms of love around the world? Will you encourage some woman in your congregation to respond to the AIDS program — associates in Diaconate Service?

Sister Laufey Olson



Sister Laufey Olson was consecrated Deaconess on Sunday June 8th in the First Lutheran Church, Winnipeg, that day being the opening day of the syndical convention.

She was born and brought up in Selkirk, Manitoba, and received her early education there. Her parents were the late David Johnson and his wife Palina Margret Eirikson. She was an active worker in the Selkirk Lutheran Church during her youth and young womanhood.

Sister Laufey is the widow of Rev. Carl J. Olson who served for many years as a pastor in our Synod. With him she worked in

Flin Flon, Manitoba, and in two parishes in Nebraska. Following his death she worked as parish secretary in Grace Church, Lincoln, Nebraska. Later she took two years intensive training at the Baltimore Deaconess School of the United Lutheran Church and graduated from there in the spring of 1957.

Sister Laufey began her duties as Deaconess in the Arborg-Riverton Parish in June 1957, where she is under the call and assignment of the Board of American Missions of the United Lutheran Church of America. Her Assignment there continues until Sept. 1958.

Sister Laufey has rendered effective service to the parish which she has served and will, beyond doubt, do so wherever the call of duty will lead her. She is deeply religious, sincere and thorough in her work. May God grant her a long and blessed future.

—I.J.O.

Kvenfélög

Íslenzkar konur mynduðu félög sín á milli á frumbylíngs-árunum í hinum ýmsu byggðum og bæjum þar sem Íslendingar bjuggu. Í hinu fyrsta hefti Arðisar birtist ritgjörð er gefur hugmynd um hve víðtæk þau félagssambönd vestur-íslenzkra kvenna voru.

Nú munu liðin sjötíu og fimm ár síðan hið fyrsta kvenfélag var myndað. Síðan hafa fjöldi félaga starfað á ýmsum stöðum í lengri og skemmri tíma. Flest þeirra eiga óslitin starfsdag frá því þau voru stofnuð fram á þennan dag.

Breyting á ýmsu starfsfyrirkomulagi okkar á meðal er nú ef til vill fyrir dyrum. Ekki mun laust við að kvenfélögin hafi nú fundið til kuldanæðings viðvíkjandi starfsháttum liðinna ára. Sú stóra kirkjudeild, sem Kirkjufélagið íslenzka tilheyrir nú hefur sína hugsjón viðvíkjandi starfsaðferðum safnaðarkvenfélaga og án þess að fara frekar út í það mál er gott að minnst með þakklæti hins liðna. Flest hin eldri kvenfélög hafa lagt fram stórfé til safnaðarþarfa, til kirkjubygginga og til að klæða kirkjur að innan. Kærleikur til málefnsins hefur verið ástæðan fyrir því hve fúslega meðlimir hafa fórnað kröftum sínum til að vinna á þessu sviði. Þær gerðu það sem í þeirra valdi stóð meðan Kirkjufélagið stóð eitt og hafði ekki tilkall til neins hjálparsjóðs neinstaðar frá. Á þeim tíma stóð hver söfnuður einnig á eigin merg og tillög frá kvenfélögunum voru vel þegin.

Sum hinna eldri félaga eru nú orðin fámenn, örfá þeirra halda við íslenzku á fundum. Takmarkaðir kraftar eru þar til starfa. Verið getur að þeir sem eru að erfa uppskeruna skorti virðingu fyrir þeim sem sáðu. En þannig er það ávallt í umróti breytinganna, að erfitt er að átta sig meðan á þeim stendur.

Það snerti viðkvæma strengi að sjá þess getið sem eðlilegs viðburðar er ekkert væri athugavert við í Parish Messenger, að eitt af okkar ágætu eldri kvenfélögum hefði lagt niður starf — Kvenfélagið LíKN í Blaine, Wash. Í hinni sömu fréttagrein er þess getið, að Blaine-söfnuður hafi sagt sig úr hinu íslenzka kirkju-

félagi og gengið inn í Pacific Synod og að hið yngra kvenfélag hafi gengið inn í samband kvenna U.L.C.W. í Pacific Synod.

Kvenfélagið Líkn var stofnað 16. júlí 1916 af þáverandi prestskonu í Blaine, Halldóru Ingibjörgu, fyrri konu séra Sigurðar Ólafssonar. Lagði hún fram krafta sína til að starf félagsins mætti verða til sem mestrar blessunar á þeim stutta starfsdegi, sem henni var lánaður. Félagið óx og blómgaðist og hefur starfað með mikilli þrýði í rúm 40 ár. Munu margir héðan að austan hafa notið gestrisni þeirra og höfðingsskapar, er þeir hafa verið gestir á Ströndinni, og munu minnst að hafa séð hið myndarlega samkomuhús, er þær byggðu hjá kirkjunni í Blaine. Er það aðeins lítill partur af starfi þeirra.

Þó Kvenfélagið Líkn væri ekki meðlimur Bandalags lúterskra kvenna sökum fjarlægðar hefur ávallt verið þar vináttusamband á milli. Nú vill Árdís tjá virðingu og þakklæti Bandalagsins til allra meðlima frá fyrri og síðari árum. Þökk fyrir störfín unnin með sóma af fórnþýsi og kærleika.

—INGIBJÖRG J. ÓLAFSSON

Benefits Of Camp Life

ORATORICAL WINNER — SELKIRK COLLEGIATE 1958

By Patricia Walteson

I am going to try to tell you of the benefits I received at Sunrise Lutheran camp at Husavik, Manitoba where I have been fortunate enough to spend a vacation for the past 9 years — 6 years as a camper and 3 years as a leader. And what are the benefits I have received?

Camp life is a means of moulding and bettering character. Each one of us have many little faults which require correction to insure a happy and secure life, not only at camp but in our everyday living. Two of our most common faults are selfishness and disobedience. There are others but I feel these should be corrected first. What would the situation be if each camper had to be first and refused to obey orders and follow the leader?

We campers are taught responsibility and given small duties to fulfill, such as caring for our clothes, cleaning our dormitory, making our bed and being neat in appearance. All these duties serve a purpose teaching us to be responsible for things we rely on our mothers to do at home.

Coming to camp is a thrilling experience which holds in store many new and exciting things. First and foremost camp life is very different from the life at home. We share our bedroom with 20 other girls and can you imagine if the dining room at home crowded 50 to 60 or more people around the table for mother to feed.

Second comes the exciting experience of meeting new companions with whom we share our experience and become the best of friends. These new friendships are wonderful, serving to broaden our outlook on life. No school or university can compete with this form of education.

Camp life is informal and everyone is expected to take part in all planned activities, whether they be devotional, handicrafts or sports, everyone has to be on time for all these and also the meals. It is well known that we cannot all be equally good at every activity but every camper has a chance to display his or her talent. Water safety is taught and practiced at camp. We are taught to swim under the Buddy System. This means that every camper has a partner and they stay close together while in the water. The campers are under a competent instructor taught by the Red Cross.

While our camping period is short the routine has proved beneficial to health. We sleep under warm bedding with windows open and wake with a hearty appetite, each day is planned. At first the rest periods are not appreciated but we certainly learn to value them as time goes on.

As a leader at camp I learned even more, under the valuable instruction of the camp director, then as a camper. A leader must be tolerant and avoid favoritism and must in all things set an example for the campers. She must instill the will to do things properly and the desire to return to camp next year. As I look back to my stay at Sunrise Lutheran Camp I feel that what impressed me most was the feeling of the nearness of God at all times. The loveliest of all was singing His praise under the stars at close of day.

If you ever visit Sunrsie Camp you will be impressed by the outside Altar and the services held there.

I will always cherish the opportunity of being able to attend camp and my experience will long be dear to me. Many thanks to the wonderful camp director and all the staff for their fine leadership.

My Visit To New Zealand

By SNJOLAUG GILLIS

Nothing can compare with the joy I experienced in visiting my daughter, Bella, in New Zealand, becoming reacquainted with her husband, Ivan, and acquainted with their five children. Yet the delight in visiting a country where the scenery is magnificent and the climate delightful added greatly to making my six months stay in New Zealand a memorable and never-to-be-forgotten experience. The people of New Zealand are wonderfully friendly, and the hospitality extended to me at every turn made me feel at home immediately.

First a little about the history of New Zealand before any personal experiences. New Zealand was discovered by the Maori people, a Polynesian race. They lived on the islands for five hundred years before they were visited by any white man. In the nineteenth century both English and French arrived, and the English first settled on the Bay of Islands placing their capital at the village of Russell. By 1840 Auckland had grown to be the largest city in New Zealand, and the capital was moved there. By 1865 the South Island had been populated to such an extent that the capital was moved once again to Wellington this time, a more central location, on the southern tip of the North Island where it remains today. With the end of years of inter-racial wars in the 1870's the Maori's and Europeans began to grow together as a nation. A personal note here — we did visit the Treaty House at Waitangi where the pact was signed between the Maoris and the settlers to end the racial wars. Today there seems to be little racial discrimination in New Zealand. The two people attend the same colleges, play at sports together, and both have representatives in Parliament. Some think that the harmoniousness of the countrymen plays a part in the ready friendship extended to the visitor by all New Zealanders, brown and white alike.

New Zealand experiences none of the extremes in temperature that confront us, especially here on the Prairies. Over the whole

of New Zealand, year round temperatures range from 10 degrees to 88 degrees. Snow is practically unknown in the towns of the North Island and is not common on the South Island. Rain is more common in New Zealand than it is here and many areas have from 80 to 100 inches of rainfall a year. However, the earth seems capable of absorbing all the rain it receives. After a 5-inch rain on the Hobsonville Air Station where Bella and Ivan live there was not a puddle to be seen.

I arrived in Auckland on December 10, 1957, almost at the height of the summer season. Labour Day, which fell at the end of October is the usual signal for summer to begin, although the event officially takes place December 21. Bella and Ivan had planned a Christmas holiday trip (comparing with our summer vacation) with their three older children and this afforded me the opportunity of seeing a great deal of the countryside soon after my arrival in New Zealand. We left on our trip on December 19 with our "caravan" (house trailer) pulled behind the car with Rotorua as our destination. Rotorua is one of New Zealand's prime tourist attractions. It is a thermal region, similar to Yellowstone National Park, but the extent of the thermal area is much greater. The town of Rotorua has over 12,000 inhabitants, a large percentage of these are members of the Maori people. Rotorua then is the best place to see the Maori people not only as they are but in the costumes of long ago — as their ancestors were. There is a great model "pa" or village where you can see exactly the sort of habitations they used to live in before the "pakeha" or white man came to New Zealand. New Zealand has retained many of the original Maori names and nameplaces and such names as Karangahape Road, and Waitemata Harbour in Auckland, Mt. Rangitoto, visible from the Auckland area, Ohinemutu, a town in the Rotorua region, Te Wairoa, a buried village also in the Rotorua region, are perhaps better written than pronounced by the visitors. There are many interesting sights in this thermal region. Taniwha Springs has 16 crystal clear springs and some beautiful trout pools. Te Wairoa as mentioned before, is a Buried Village unearthed after the massive eruption of Tarawera seventy years ago. It is interesting to note that all of the North Island was once volcanic. The most impressive remnant of the volcanic period is a line of three high peaks, two of which continue active, awakening enough every few

years to alert the small communities at the base of the mountains. Orakei-Korako is a valley of great thermal activity where geysers play regularly every three or four minutes and a great formation of silicated terraces can be seen nearby. These and many other interesting sights were seen in the Rotorua district. I must not forget to mention, however, the sight of Blue and Green Lakes — situated very near each other — so named because one reflects a distinct blue color and in the other a clear green color. During our trip Christmas came and went, and on Christmas Day our dinner was eaten outdoors in picnic style in pleasantly warm weather — possibly 79°F. How different to our Canadian Christmas.

While I was not able to visit the South Island, with the aid of slides and the help of the New Zealanders who are very well informed when speaking of their own country, I gained a little insight about what it is like. While the North Island, on which Auckland and Wellington are located, is heavily forested and was volcanic at one time, the South Island progresses from fertile farm land through great snow-capped mountains to semi-arctic regions of unexplored fiords. The bulk of the population lives in the more inhabitable North Island, including most of the Maori population. Huge sections of the South Island are as yet unexplored since they are so inaccessible and recently the rediscovery of a bird long thought extinct took place.

With regard to the population I might mention that the greater portion of the population of the South Island immigrated from Scotland while the people of the North Island came mainly from England and Ireland. The Maori populations is very much in minority.

With having such a favorable climate there is an all year round abundance of flowers and shrubs. Lemons, grapefruit, apples, guava, plums, tree tomatoes and grapes grow in many a garden as well as being grown commercially. The growth of vegetables and flowers is simply fabulous. A summer garden is no sooner harvested than the winter garden is planted. Flowers bloom the year round. The size of the blooms is staggering by our standards here on the Prairies, and such an array of beautiful, colorful and exquisite blossoms are a constant delight. In Bella and Ivan's garden, the lilies, dahlias and hydrangeas were outstanding although there

were a great variety of different flowers coming into bloom during the time I was there.

A trip interesting to me was taken to the Bay of Islands, near Russell, the early capital of New Zealand, which was Zane Grey's favorite fishing ground.

While in New Zealand I had the opportunity of visiting two different dairy farms owned by Ivan's two sisters and their husbands. The first dairy farm visited was termed small consisting of 80 acres. However, on this small tract of land 60 milking Jersey cows, a number of calves and 50 sheep thrived extremely well. The farm was equipped with the latest in dairy equipment. No outbuildings, except the milk shed, are necessary as the climate is so moderate. The second dairy farm consisted of approximately 200 acres and had 130 milking Ayrshire cows, a number of calves and around 100 hogs.

Rural living seems to be very modern with running hot and cold water in every home, rural electrification as we have here, fully modern equipment and machinery, and excellent roads throughout the areas I visited. While it is possible that New Zealanders have a one track mind when it comes to choosing colors for houses — 99% are painted cream with a red roof — one will look for many a mile in city and country for a building that has not been painted and kept in good repair.

While I merely glimpsed the Queen Mother during her visit to New Zealand, I can now claim the distinguished honor of having been presented to a Melanesian queen. My son-in-law, as Ade-de-Camp to the Governor General arranged that I meet Queen Salote of Tonga. You may remember the wonderful impression she made on the public at Queen Elizabeth II's Coronation. She seems a very cheerful, dignified person but yet extremely friendly. She is very tall and quite regal. Queen Salote spends part of every summer in New Zealand to escape the heat of her own country. She and her people are Melanesian by race while the Maoris of New Zealand are Polynesian.

Although Bella and Ivan were unable to convince me that I should remain forever in New Zealand, I thrived perhaps too well on their excellent cookery (all baking is done with butter at 29c per pound) and their love and devotion to me during my stay. If I had in the past any misgivings about my daughter marrying and

going to live on the other side of the world, those are past now. Bella, while loyal to Canada, enjoys life with a devoted husband who has provided well for her and their five children. Jo-Anne and Larry, the eldest children, were both born in Canada and are now 16 and 14 years respectively. Jo-Anne is completing High School in Auckland and is a blossoming young lady, quite talented in oratory, who plans to take up nursing. Larry attends a Boys' School in Henderson, a short bus ride from Hobsonville, where Ivan is stationed, and is interested and excels in sports. Susan 11, and Penny 9, attend school on the station and are carefree young girls interested in dolls and movies. Little Sally, who will soon be 5, was completely captivated by the arrival of a 22-inch doll that I had mailed before leaving Canada. Ivan, after approximately six more years in the Air Force, will be able to retire and plans are that they will settle in Auckland at that time. Over the 13 years that Bella has lived there, Ivan's postings have taken them to many different cities and stations on both the North and South Island. Before coming to Hobsonville, they were stationed at Melbourne, Australia for three years where Ivan held a liaison officer post. This was interesting and educational for the entire family as during the time they were in Australia they were able to see many interesting parts of the country and become acquainted with people from many different countries.

I feel extremely fortunate in having been able to make this memorable journey — if God is good to me, who knows but that I will succumb to my daughter's insistence that I visit her again.

Christ gave only one commandment "Love one another."

ALBERT SWEITZER

Sigurbjorg Julius



Sigurbjorg Julius was born in Iceland May 17, 1877. Her parents, Gudrun and Thorvardur Swanson, came to Winnipeg in 1887 and became members of First Lutheran Church. The young congregation was building their first church on Pacific and Sherbrook and it was a happy Christmas when they moved in, that Christmas of 1887.

The Swanson's like other Icelandic pioneers, soon acquired their own home on Pacific Ave., and it became like so many others, a meeting place for friends and relatives — young and old. This was the environment that surrounded Sigurbjorg Swanson during

her formative years, and helped to mould her character and that of her brothers and sisters. Regular attendance at church and stability and independence were characteristics of the Swanson family. Sigurbjorg and I became friends, closer as the years went by and we both married. She married C. B. Julius in 1898 and resided for many years at 1288 Downing St. Her husband died in 1934, 69 years of age. The surviving children are: Clarence Arnor, Churchill, Man.; Norma, Mrs. W. Graham, Stonewall; Jon Christian, Winnipeg, and Eleanor Margaret, Mrs. R. Neil. Another daughter, Amelia Gudrun, who was a member of the school teaching staff for years, died in 1946, 41 years of age, in Ninette Sanatorium.

A crushing blow was dealt this mother, and from that time her health began to fail, and she died Nov. 8, 1957, 80 years of age. Her six grandsons acted as Pallbearers. She had lived a long and for many years, useful life. A very faithful attendant at her church, a member of the Ladies' Aid and secretary for several years, she followed the pattern set by her parents. These things are not forgotten, and we, who are left, give thanks for having known and loved her. Good bye, dear friend. —Margaret Stephensen.

Kristin Pottruff

Born 1888 — Died 1958



Kristin Pottruff was born in Winnipeg, November 5, 1888. Her parents were Olof and Christian Olafson.

"Stina" as she was known to her many friends was married to Wallace Pottruff on June 7, 1916. He died on March 1, 1953 — and Stina passed away after a lengthy illness on February 11, 1958. She is survived by three children, Jean; Mrs. Jas. D. Gordon and Wallace, both of Winnipeg, Douglas in Romulus, Mich., and three grandchildren. Her sisters, Kristjana, and Sally (Mrs. Elmer Johnson) of Romulus, Mich., and stepmother, Mrs. Gerda Olafson,

Winnipeg, and half sister, Mrs. W. A. Lippman of Eugene, Oregon; and brother Harold Olafson, Smyrna, Tennessee.

Stina was a life-long member of the First Lutheran Church, Winnipeg, and a very active member of the Women's Association as long as her health permitted.

Her funeral service was concluded by Dr. V. J. Eylands from Bardal Funeral Parlors, and burial in the family plot in Brookside Cemetery.

—N. Thordarson

Mrs. Sigridur Landy



Mrs. Sigridur Landy passed away Oct. 25th, 1957 at the Betel Home, Gimli, after a lengthy infirmity including that of loss of sight.

She was born Dec. 9th, 1867 in Borgarfjordur, Myrasyslu, Iceland, her parents being Magnus Jonsson and Helga Thorsteinsdottir.

Sigridur was the widow of Sigurdur Landy, her husband by second marriage. Her first husband having been John Landy.

Surviving are five daughters, Laura, Mrs. Conrad Nordman of Cypress River; Emily, Mrs. John Sigvaldson, Colorado; Jonina, Mrs. F. (Dr.) Fjeldsted, Brandon, Man.; Anna, Mrs. Donald Hunt, Colorado, and Dora, Mrs. Thos. Johnson, Winnipeg. Also surviving is a sister, Mrs. G. Harpell, Winnipeg, and a brother, Gudmundur Borgford, Arborg, Man.

Sigridur came to Winnipeg in the year 1888, and except for a few years in Winnipeg, lived in the Argyle settlement a few miles southwest of Cypress River, where her husbands succesively farmed. After becoming widowed and with the strenuous years on the farm behind her, she chose to enter the quiet and peaceful atmosphere of the Home of the Children of the Sunset where her last remaining years were spent.

Her many friends remember her as a person ever ready with a helping hand, generously unselfish and with staunch Christian convictions.

—S.O.B.

Mrs. Hal Harm

Born Oct. 3, 1890 — Died Dec. 30, 1957



Margraethe Harm was born October 3, 1890 at Nesstum Per Bergen, Norway. Parents were Haakon and Johanna Anderson.

There was a family of 4 girls and 8 boys.

She came to Canada in 1925 to care for her brother's children in Saskatchewan. There she met and married Hal Harm, March 28th, 1931, and moved to Vestfold, Man., where they lived for 15 years after which they moved to the present farm near Lundar. She is survived by her husband and one daughter, Ingeborg, Mrs. Alfred Fortin living in Winnipeg.

Mrs. Harm was a member and director of the Lundar Agricultural Society.

She was also a valued and highly regarded member of the "Bjork" Ladies' Aid and took an active part in these two societies.

She was laid to rest in Lundar Cemetery January 4th, 1958.

—Dora Breckman.

Mrs. Jakobina Thorgeirson

1864 - 1957



Mrs. Jakobina Thorgeirson of Ste. 29, Westwood Apts., Ellice Ave., Winnipeg, Manitoba died at King Edward Hospital on December 5th 1957 after a lengthy illness at the age of 94 years.

Born in Iceland, the daughter of Jakob and Sigurbjorg Oddsson she came to Winnipeg in 1883, her parents came at a later date and settled on a Homestead they named "Lundi" just north of Gimli.

In 1888 Jakobina married Olafur Thorgeirson, a printer from Iceland. Mr. Thorgeirson was the Danish Consul from 1914 to '26, a very active member in the Icelandic Good Templar Lodge 'Skuld'

and a member of "Helgi Magri" Club, a club of men from Akureyri, Eyjafjord, Iceland all endowed with splendid voices, and took a prominent part in Theatricals . . . for in the pioneer days people had to make their own entertainment and this they surely did as the old annals report. All these interests brought constant activities into the home . . . though very interesting, it is at times challenging to the strength and patience of the "Lady of the House", Mrs. Thorgeirson was at all times the gentle, kind hostess.

Mr. Thorgeirson died in 1937. Surviving their mother are three daughters (Caroline) Mrs. Ragnar Swanson, (Jakobína) Mrs. John Davidson, and Aida and two sons, Geir and Oli, 6 grandchildren and five great-grandchildren. Three children predeceased their mother, Olavia of the Public School staff of Winnipeg and Kjartan and Heida. Mrs. Thorgeirsons funeral from the First Lutheran Church was conducted by Dr. V. J. Eylands. Burial in Brookside cemetery.

Flora Benson

Anna Sigríður Jónasson

Fædd 11. nóv. 1879 — Dáin 3. des. 1956



Anna var fædd í Mikley 11. nóv. 1879; foreldrar hennar voru Jón Bjarnason og Halldóra Guðmundsdóttir, er síðar námu land að Fögruvöllum í Geysisbygð; ólst hún upp þar með foreldrum sínum og systkinum. Hún giftist árið 1900 Gísli Jónassyni, syni Lilju og Jónasar frá Djúpadal, Geysir. Reystu þau bú að Hléskógum í Geysirbygð og bjuggu þar rausnarbúi þar til Gísli dó árið 1947. Anna lézt á Almenna sjúkrahúsinu í Winnipeg 3. des. 1956 og var lögð til hvíldar í Geysisbygð, þar sem hún hafði unnið sitt ævistarf. Hana lifa þrír synir og sex dætur, 39 barnabörn, 32 barna-barnabörn og tveir bræður.

Anna var glæslige kona í sjón, þrekmikil og dugleg, kom það sér oft vel í landnemastríðinu sem dóttir og kona landnema. Á þeim árum varð heimilisfaðirinn oft að fara í burtu til að vinna, og var Gísli heitinn einn af þeim. Varð Anna þá að hafa umsjón með búinu og mörgum börnum, og er það ekki heiglum hent. Bar heimilið ætíð vott um hirðu- og ræktarsemi; hún hafði yndi af öllu, sem fagurt var, og meðan kraftar leifðu var garðurinn í kringum húsið skreyttur fegurstu blómum og trjám.

Anna var glaðlynd og félagslynd, var meðlimur Kvenfélagsins Freyju og starfaði eins og kringumstæður leyfðu, því kona sem elur upp níu börn á ekki ætíð heimangengt. Hún var meðlimur Geysis-safnaðar.

Síðustu árin átti hún við mikið heilsuleysi að stríða og bar það með sama þreki og hún sýndi ávalt í erfiðleikum lífsins.

Blessuð sé minning hennar.

—HRUND SKÚLASON

Mrs. Johanna Jonasson

Born Aug. 30, 1891 — Died Nov. 3, 1957



Jóhanna Jónasson was born August 30th 1891 at Yellow Medicine County, Minnesota, U.S.A., and in 1901 she came to Canada with her parents, Einar Guðmundsson Borgfjörð, born in Norður-Múlasýsla, son of Ásgrímur, a farmer at Snotrunesi in Borgarfjörður, and Thórstína S. Thorsteinsdóttir, Vilhjálmssonar (snikkara) from Hjartarstaðir in Suður-Múlasýsla, Iceland. She married Sigurjón Jónasson at Winnipeg September 27th 1909 and farmed near Clarkleigh, Man., her husband predeceased her. She is survived by two brothers Gunnsteinn and Ingi Einarsson, three sisters, Guðný (Mrs. Kjartan Goodman), Lilja (Mrs. T. Thorgil-

son) and Sveinbjörg Einarsson. Hanna, as she was best known to her friends and relatives, was a respected member of the "Björk" Ladies Aid of Lundar, and is sadly missed by all.

She was laid to rest in Lundar Cemetery No. 6th 1957.

—DÓRA BRECKMAN

Mrs. Elina Egilsson

1889 - 1958



Elina Egilsson passed away at her home, 669 Wolseley Ave., Winnipeg on April 20th 1958, after a short illness. Born in Iceland, the daughter of the late Johannes and Sigurlaug Einarsson, March 1889. The family came to Canada that same year and settled in the Yorkton District, Saskatchewan. Elina attended public school there and the F.M.C.A. in Winnipeg. In 1920 she married Paul G. Egilsson. He died in May of 1936 and their only son, fourteen years of age, died in 1943.

Mrs. Egilsson was affiliated with the Willing Workers of Calder, Saskatchewan and the Senior

Ladies Aid of the First Lutheran Church, Winnipeg, these last few years.

Mrs. Egilsson is survived by three daughters: Laura of Edmonton, (Elin) Mrs. K. Petch of Comox B.C., (Margaret) Mrs. Paul Bergman and (Freda) Mrs. Frank Papero of Winnipeg and Jona of Saigon, Indo-China, and one sister Mrs. Margaret Martin of Winnipeg, and six brothers: Steini, Regina, Sask., Joe and Ingi and Sveinn, Calder, Sask., Bill, in Washington D.C., Mundi in Chicago, Ill., Einar of Portage la Prairie, Manitoba and Frank of Prince Albert, Sask. They acted as pallbearers.

The funeral was conducted by Dr. V. J. Eylands from Bardal Funeral Home and at Brookside Cemetery, on April 10, 1958. A. F.

Ása Sigríður Laventure

Born Jan. 13th 1867 - Died Dec. 18th 1957



She was born in Tjornes, Thingeyjarsyslu, Iceland. Her parents were Jakob Oddson and his wife Sigurbjorg.

She came with her parents to Canada 1884, they took a homestead at Lundi, north of Gimli but Asa went to Winnipeg to work. There she married Joseph Laventure Oct. 17th 1894. She had two sisters in Winnipeg, both predeceased her, they were Jakobina (Mrs. Olafur Thorgeirsson) and Oddny (Mrs. Arni Eggertson). She is survived by 2 sons and 4 daughters: Louis and Fred, Winnipeg, Mrs. C. Edward, Newaygo, Mich., Mrs. Bena Magnusson, Chicago,

Ill., Mrs. Oddny Loveday, Winnipeg, Mrs. Victor Speakman, Winnipeg, 11 grandchildren and 14 great-grandchildren.

Asa was one of the oldest members of the First Lutheran Church in Winnipeg and a charter member of their Ladies Aid. She taught her children to speak the Icelandic language and had them all christened and confirmed in the First Lutheran Church.

She enjoyed a healthy and happy life. At the age of 85 she chose to go to Betel at Gimli to live. There she enjoyed reviewing many pleasant memories from her native Iceland and with her cheerful pleasing personality endeared herself to the other residents during the 6 years she lived there. There she received excellent care from the capable kind and generous staff.

I.J.

Magnea Helgason

1884 - 1957



Mrs. Magnea Helgason was born in Iceland, February 9, 1884. She came to Canada as a small child with her grandparents, Magnus and Gudrun Erickson. They settled near Churchbridge, Sask., and later moved to Marshland district near Langruth, Manitoba. In 1917 she commenced training at the General Hospital in Winnipeg and graduated as an R.N. in 1920. For the next four years she remained on the staff of the Hospital.

In 1924 she married Jonas Helgason, a widower with three daughters, Violet, Daisy (Mrs. Geo. Scott), Langruth, Man., and Helga (Mrs. Ralph Scott), Winnipeg. They moved back to Marsland, Manitoba in 1929 and in 1940 moved back to Winnipeg. Through the years Magnea made use of her training for friends and others in need. After a lengthy illness her husband passed away in 1944.

Though not a member of the First Lutheran Church her generosity was felt through support of various activities of the church, especially with the Senior Ladies Aid.

She died in Grace Hospital on Nov. 11, 1957. The funeral was conducted by Dr. V. J. Eylands from the First Lutheran Church, with interment in Brookside Cemetery.

L. Th.

Pictures From Memory

DEDICATED TO SIGRIDUR BJERRING



The first of many pictures unfolded in loving memory is that of her as a little girl, full of life and fun with an exuberance of energy and enthusiasm along with an intellect and understanding far beyond her years. We were playmates as she and her mother lived with relatives in the next home to that of my parents in the vicinity of Gimli. Some years later, a striking girl in her teens living with her mother in rented quarters in Winnipeg. The education she yearned for was denied her

owing to the strenuous circumstances of her mother who was the only one she could rely on and whose only possessions were her precious daughter and a strong faith in God. These two worked for their living each one seeking to lighten the other's burden in a way beautiful to behold.

Then comes the picture of her as a bride June 23rd 1909, radiant and lovely; looking forward to a more sheltered future by the side of the man she loved Sigtryggur O. Bjerring. . . I see the family as they moved out of their first home on Maryland Street. There were the four of them: the two who were one, their lovely little son Kari Herbert and the mother who always shared their home.

There are innumerable pictures of her in the well known home on Banning Street — that home which to so many was a haven and a second home — where people came to convalesce for a longer or shorter period — where one was always understood in joy or sorrow — where people were entertained in such a royal manner with her

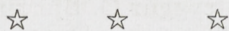
as the gracious hostess. It was there in earlier years that she bade her mother the last farewell. It was there that I saw her with new joy in her eyes with her baby daughter Gudrun in her arms. Also with her adopted daughter Margret. Into that home she welcomed her daughter-in-law and her two sons-in-law, also the grandchildren. I see her as she sat so often, relaxed and contented beside her fireplace, in latter years, her nimble fingers producing work of art in different handicrafts.

All through the years she spent much time in visiting the sick in hospitals, sanatoriums and in homes. She was never too tired nor too busy to render that wonderful service for which so many people bless her memory to whom she gave renewed strength, courage and joy.

Co-workers in her church, the First Lutheran Church in Winnipeg, saw in her "the combined characters of Mary and Martha." Her strong faith in God was the motivating power in all her activities for the Kingdom of God on earth.

Unforgettable pictures of her at all times at Sunrise Camp fill my mind. There she so willingly gave of her time and strength, always lifting the burden of those in charge, always bringing joy and encouragement to all who stayed there.

Finally all these pictures seem to mingle into one where her beautiful soul shines through so genuine and true radiating enthusiasm, joy and courage to all she loved. As in childhood so all through life these characteristics remained unchanged. This world seems a more cheerless place without her, but the other shore seems brighter and nearer as she is waiting there.



Mrs. Sigridur Bjerring was born in Myvatnssveit, Iceland, Aug. 30th 1886 the daughter of Jon Sigurdsson and Gudrun Einarsdottir. She came to Canada with her mother in 1893. She died Dec. 16th 1957 at her home. She is survived by her husband Sigtryggur O. Bjerring, two daughters Mrs. M. Parker of Montreal and Mrs. V. Peiluck of Winnipeg, also a son Kári of Winnipeg. There are eight grandchildren.

Ingibjorg J. Olafsson

Kristin Gudrun Thorgeirson



She was born in Bolungarvik, Isafjord, Iceland in 1878, came to Winnipeg with her mother Mrs. Fridfinnur Kernersted at the age of 11 years. She was married to Joseph Thorgeirson March 23rd, 1898 by Rev. Jon Bjarnason. They were honored at the golden anniversary March 23rd 1948.

She died suddenly at her home, 590 Cathedral Ave., Winnipeg on October 1st, 1957, at the age of 79 years. She is survived by her husband, four daughters, Mrs. J. Snidal, Mrs. A. J. Goodrich, Mrs. R. J. Page and Mrs. Dorsett, and four sons, William, Magnus, Franklin, and Fridfinnur, 26 grandchildren and 21 great-grandchildren.

Mrs. Thorgeirson was a member of the First Lutheran Church and a life member of the Ladies Auxiliary. She was also a member of Missionary Society of the Atlantic Ave. United Church and the Women's Auxiliary of the Sir Sam Steele Legion. She held weekly quilting bees at her home and donated the quilts to missions, also sent weekly parcels to displaced persons in Europe.

The funeral service was held in First Lutheran Church conducted by Dr. V. J. Eylands and Rev. F. Willson. Burial in Chapel Lawn Memorial Gardens.

I. J.

President's Address

Convention Delegates and Friends:

May I, on behalf of the Executive extend to one and all a warm welcome to this Thirty-Fourth Convention of the L.W.L. It is the earnest wish of your Executive that this meeting may prove to be a happy and stimulating one, where friendships are renewed, new friendships made and where all may enjoy Christian fellowship in a harmonious and congenial atmosphere.

We invite each and every one of you to take advantage of this opportunity to discuss freely any matter which may come before the meeting. We feel assured that a feeling of mutual understanding will prevail at all times. So many of you present have had valuable experience in Christian women's work and we, comparative novices, feel privileged to meet with you and to learn from you. We also look forward to putting forth our own ideas and to voicing our opinions.

Therefore it is our fervent prayer that God may bless this Convention and all those present, and that He will grant that all our deliberations be acceptable in His sight. May the Spirit of Jesus Christ be present with us.

First let me say a word of appreciation to our hostesses, the women of Gimli, Arnes and Husavik, who graciously invited us to enjoy their hospitality. Due to circumstances beyond their control it was impossible for them to entertain us in Gimli. They have gone to considerable trouble to bring all the provisions for our comfort here to Sunrise. It does seem fitting that we utilize the excellent accommodations of this our own Camp. I trust you will enjoy your stay here to the utmost and that this Convention may prove a very memorable one.

In looking over this past year we are saddened by the passing of so many of our staunch and valued members. We ask God to bless their memory. We trust that we will benefit from their shining examples.

This year's agenda — a copy of which has been given to all present is in the main, much the same as its predecessors. We have come together to discuss problems of material nature as well as to be inspired and uplifted. We must consider our coming Camp season and pertinent matters pertaining to it. Ardis must be considered and discussed as well as the Sunday School work, Temperance, Handicraft and Camp Library. Most particularly are we interested in the work being done by our member Aids. We hope that each one of us may return home enriched and full of worthwhile ideas gleaned from our sojourn here.

In passing, may we bring to your attention, the fact, that any member of the Executive, who comes a distance to attend Executive meetings, may have her travelling expenses paid to and from these meetings.

May we also suggest that any of the Aids wishing to be hostesses to next year's Convention please notify us of your intentions during the Convention or very early in the fall. Not having a definite invitation for the Convention poses quite a problem to your Executive.

Regarding Handicraft — there is the suggestion afoot that Crafts at Camp be handled by the Camp Board. Gissur Eliasson, who has much experience in this field of activity is in charge of Crafts at Camp this season. If this proves successful the duties of Handicraft Committee may be confined, in the future, to preparing Handicraft Displays or program at the Convention. This year in lieu of the customary display, we are showing an excellent film on the making of Royal Doulton china and figurines. For this privilege we are indebted to Anna Magnusson. Our sincere thanks to Anne.

A very important matter before this Convention is that of discussing and deciding upon a suitable memorial to Mrs. Bjerring which is to be placed here in the Memorial Hall.

We invite the introduction of any business which the delegates wish to present. We feel that much can be done to further the work of the Lord and we welcome the opportunities to do so.

As you probably know, I am leaving about the end of August for a year's stay in Iceland, where I am to teach English in Reykjavik. During my absence the work of the President will be in

the hands of the first vice-president to be elected tomorrow. I have full confidence that this coming year will be an excellent one for the L.W.L.

May I, in closing, ask God to bless all those who due to illness, or to other unavoidable circumstances are unable to be with us at this convention but who are with us in spirit.

—Respectfully submitted.

—Ingibjorg Bjarnason

Report of Lutheran Women's League—1958

On behalf of the Lutheran Women's League we bring greetings to the convention of the Icelandic Evangelical Lutheran Synod of America and respectfully submit the following report of our League.

Twenty-five societies are now members of this League and our convention will be held this month at Gimli and at the Sunrise Lutheran Camp. Members will, as usual, report progress in their respective work in each community.

The main projects in our agenda are the same as in previous years; i.e. (1) The Children's Camp at Husavik; (2) Ardis, our annual publication; (3) Sunday School work in districts where there is little pastoral work; (4) Temperance.

(1) **Sunrise Lutheran Camp:** This project holds a high place in all our communities and is fortunate in enjoying the active support in the form of donations and in voluntary work. We are now about to open camp for the thirteenth season and all committees appointed to the various needs for this season have been actively engaged in acquiring all help necessary to its operation for the six weeks in July and August.

Through the generous gift of money from the Good Templar Lodges, Hekla and Skuld, we now have a new Boys' Dormitory, which adds one more building to the camp. The building which has been a boys' dormitory will now be devoted to arts and crafts.

Our schedule for age groups has been carefully arranged and our camp folders have been distributed as widely as possible.

In the death of Mrs. S. O. Bjerring we lost a most valued member. Throughout the years she gave of herself generously and whole-heartedly in the services of our camp.

Mr. S. O. Bjerring has retired from the chairmanship of the Camp Committee after years of magnificent service. Mr. Gissur Eliasson has taken over this office and will conduct and direct the many duties and responsibilities essential to the success of this camp.

(2) **Ardis:** Our annual publication, Ardis, carries on in spite of rising costs. Editors, managers and the many members connected with distribution and advertising-soliciting are to be congratulated on their splendid efforts in producing a periodical quite in keeping with the high standards of our league.

(3) **Sunday School Work** is now changed in its set-up from previous years. The Parish Education, ULCA has taken over this work in the form of Vacation Church School wherever possible.

(4) **Temperance:** Temperance has always had a prominent place on the League's agenda and Mrs. A. S. Bardal continues to represent the League with the Manitoba Temperance Alliance, bringing to us reports of their efforts to combat the menace of liquor.

May God bless the endeavours and decisions made at this convention of the Icelandic Evangelical Lutheran Synod.

—Valdine Scrymgeour,
Bina Freeman, Delegates.

Program and Activities Man. Temperance Alliance 1957-1958

Read by MRS. A. BARDAL

Team Work:

By Officers, Board, Committees, Staff, Members and Friends.
Representative staff — 1 Baptist (minister); 1 Greek Orthodox (teacher); 1 Roman Catholic (teacher); and 2 United Church (former police officer, and office secretary).

School Program:

3 secretaries give full time, September to June . . . visited 393 schools in all parts of province, lectured in 1,000 classrooms, giving 1,179 periods of instruction (plus 245 more periods of film showings) to grand total of 37,654 students . . . literature distributed.

Alliance services available to Roman Catholic schools.

One of several hundred comments, "Personally I cannot thank you enough for this great service to teachers and to pupils in our schools. I am sure that a second visit this year, if it were possible, would be greatly appreciated by all."

In May, 1957, arranged visit of Executive Director of Allied Youth (Mr. Raymond Lewis) to Winnipeg to introduce his program of alcohol studies and alcohol-free recreation to Manitoba.

Church Program:

Good year of co-operation with church congregations and groups of which 126 used services of our secretaries.

Church Relations Committee a great asset in area where religious groups are one in spiritual concern but differ in some attitudes, opinions, and methods . . . representatives from following churches: Anglican, Baptist, Greek Orthodox, Men-

nonite Brethren, Presbyterian, Roman Catholic, Salvation Army, and United Church . . . Committee is making progress in project that will set forth official statements on temperance and alcohol problems of churches.

Alliance promoting interest in auual inter-denominational institute on alcohol problems sponsored by the North Conway Foundation . . . 1 delegate went to the 1957 Institute (Theme, "The Church's Concern for the Alcohol Education of Its Families.")

Good literature department to serve School and Church programs . . . much literature given away free; some sold at cost. An expanding film library; free rentals . . . try to get best releases . . . "Far From Alone" excellent for church groups and youth . . . :To Your Health," "None for the Road," "Profile of a Problem Drinker," etc., recommended for general use.

Community Program:

Concern about total situation of school problems.

Areas where Alliance is giving responsible leadership — liquor licensing, advertising, leadership training, legislation, drinking and driving, alcoholism, enforcement, etc.

Is Manitoba getting the firm "go slow" policy of liquor licensing which the Bracken Report recommended so strongly?

About developments under the new Liquor Act note (a) liquor sales continue to mount, (b) rising incidence of alcoholism has not been checked, (c) drunkenness has not decreased, (d) alcohol-influenced drivers — 'misguided missiles' — remain entrenched as the Number One Hazard to traffic safety, and (e) Manitobans are being exposed to a glamorized and pressurized approach to drinking which, in our opinion, has broken faith with the Bracken Report (see pages 428-441).

Financial Support:

In addition to an annual grant from the provincial government the Alliance has received in donations from individuals, groups, and congregations around \$5,200.00 annually during the past 3 years . . . this is not adequate for our expanding program and for the maintenance of the many services now being given in the churches of the province by the Alliance.

Users in Manitoba are spending around \$50,000,000 annually

for purchase and use of alcoholic beverages . . . surely the ranks of individuals and groups who honour and praise the temperance cause need to invest more generously in that work! Many U.C. congregations and groups liberal and constant in support of the Alliance . . . SINCERE THANKS!

The Future:

Temperance and alcohol education is a continuing task for many years to come . . . Alliance recognizes that the basic thing, if there are to be more fruits of temperance, is the faithful preaching of the Gospel and the edifying of the Church . . . We propose to carry our work forward within such a divine reference and by staff of dedicated workmen.

June, 1958.

—Wm. Potoroka, Executive Director.



Secretary's Report

By Bena Freeman

June 20, 21st, and 22nd, 1958

Sunrise Lutheran Camp, Husavick.

FRIDAY, JUNE 20th

2:00 p.m.

Miss Ingibjorg Bjarnason formally opened the convention.

Devotional and Holy Communion Pastor J. Fullmer

Address of Welcome Mrs. Margaret Scribner

Response to Address Mrs. Anna Magnusson

A period of silence and the repeating of the Lord's Prayer was observed in memory of deceased members in the last year: Mrs. Sigurborg Vopni, Mrs. Kristin Thorgeirson, Mrs. Sigurbjorg Julius, Mrs. Sigridur Bjerring, Mrs. Jakobina Thorgeirson, Mrs. Asa Laventure, Mrs. Elin Egilson, Mrs. Magnea Helgason, of Ladies Aid Winnipeg. Mrs. Hannah Jonasson, Mrs. Margaret Harm of Bjork Lundar. Mrs. Kristin Pottruff of Women's Association Winnipeg. Mrs. Jonina Einarson, Ardal, Arborg. Mrs. Margaret Simonarson, Mrs. Anna Jonasson, Freyja, Geysir. Mrs. S. Landy formally of Bru. Mrs. Rosa Holm, Isafold, Vidir.

Business session until 5.30.

Dinner served at 6.00 p.m.

PROGRAM

8.00 p.m.

Devotions Mrs. Aurora Thordarson

Chairman's Remarks Mrs. Dora Johnson

Children's Choir Mrs. L. Stevens

Address—Prayer Mrs. Edward Day

Piano Solo Caroline Martin

Address and Slides—Angola Mission Miss Edith Radley

Vocal Solo Mrs. Thorsteinson

Collection—General Fund \$29.15

SATURDAY, JUNE 1st

Business Meeting 9.00-12.00 noon—2.00-5.00 p.m.
Devotions Miss Bjorg Thompson
Display of Quilts 3.00-4.00 p.m.
Election of Officers and Business Session 4.00-5.30 p.m.
 Dinner 6.00 p.m.

PROGRAM

8.00 p.m.

Devotions Mrs. Edward Day
Vocal Solo Patsy Johnson
Address—"The Diaconate" Sister Laufey Olson
Vocal Solo Mrs. Shirley Johnson
Address and Slides on Europe Miss Laura Johnson
Piano Solo Keith Eyolfson
Violin Solo Marvin Eyolfson
Film—Royal Doulton Figures Mrs. Anna Magnusson
 Collection—General Fund \$25.85

SUNDAY, JUNE 22nd

Divine Service Pastor J. Fullmer
 Dinner 12.30 p.m.

Our thanks to the Ladies of the Gimli Parish who helped to make our Coinvention a success.

CONVENTION CLOSED

Convention Business in Brief

Total number of Organizations 25. It was announced that the Dorcas Society of Langruth is now disbanded leaving a total of 24 Organizations.

There were 28 delegates representing 22 of the organizations; Minister's Wives, Mrs. S. Olafson, Mrs. E. A. Day.

Finance—Treasurer's report shows receipts of \$532.18; disbursements of \$224.79, leaving a bank balance of \$307.39.

The Agenda

Sunrise Lutheran Camp—General Fund— Receipts \$1,128.13, Bank Balance May 15, 1957, \$3,547.50. Disbursements \$435.00, Bank Balance, May 31st, 1958, total, \$4,240.63.

Children's Trust Fund—Receipts, \$500.50, Interest \$10.61, Bank Balance May 15th, 1957, \$488.32; total \$999.43. Disbursements, \$414.33 Bank Balance May 31st, 1958, \$585.10.

Memorial Fund—Bank Balance May 15th, 1957, \$144.26, Bank Interest \$4.19, Total \$158.45.

Sunrise Camp Operational Fund—Receipts, \$3,205.95, Bank Balance May 15th, 1957, \$781.27, Total, \$3,987.22. Disbursements \$2,648.-61, Bank Balance May 31st, 1958, \$1,338.61. Total, \$3,987.22.

The Camp Committee was happy to report a very successful year. It was noted that the financial report would give a true picture of the Camp. The new boy's hut is now complete and ready for use.

Library Report—No new supplies have been bought this year. Two copies of the Icelandic Canadian Magazine were contributed by the Icelandic Canadian Club of Winnipeg.

Temperance—Mrs. Margaret Bardal, representative of the Lutheran Women's League to the Manitoba Temperance Alliance gave a report. A donation of \$25.00 was made to the M.T.A. funds.

Ardis—Total receipts, \$850.16. Disbursements, \$793.77. Receipts over expenditures \$56.39. Balance carried forward from last year \$1,054.39. Balance in bank May 31st, 1958, \$1,110.78.

Sunday School—Circulars were sent to people in the Interlake localities to try to solicit enrollment of children for Sunday School by Mail. A sum of money was sent to Miss E. Gillstrom towards the support of the Sunday School by Mail.

Handicraft—There was no handicraft report. The quilts made by the various aids and donated to the camp were displayed.

Election of Officers—Mrs. Ingibjorg Olafsson presided during election of officers.

Honorary Life Member Mrs. Ingun Marteinsson

Honorary Members—Mrs. Ellen Fafnis, Mrs. Stefania Leo, Mrs. Margaret Sigmar, Mrs. Lilja Eylands, Mrs. Stefania Sigurdson, Mrs. Helga Bjarnason, Mrs. Sigrun Thorgrimson, Mrs. Margaret Josephson, Mrs. Ranveig Guttormson. Ministers wives, Ex-Officio members who have the right of the convention; Mrs. E. H. Sigmar, Mrs. E. Day, Mrs. J. Fullmer, Mrs. J. Larsen, Mrs. N. B. Nelson, Mrs. O. D. Olsen, Mrs. W. Bergman.

Past President Mrs. Elizabeth Bjarnason, Langruth
President Miss Ingibjorg Bjarnason, Winnipeg
1st Vice-President Mrs. Flora Benson, Winnipeg
2nd Vice-President Mrs. Dora Johnson, Selkirk
3rd Vice-President Mrs. Valdine Scrymgeour, St. James
Recording Secretary Mrs. Bena Freeman, Winnipeg
Corresponding Secretary ... Mrs. Bertha Hallson, Winnipeg
Treasurer Mrs. Helga Guttormson, Winnipeg
Asst. Treasurer Mrs. Halldora Bjarnason, Winnipeg

Executive—Mrs. Margaret Bardal, Winnipeg; Mrs. Kristrun Sigurdson, Riverton; Mrs. Dora Breckman, Lundar; Mrs. Asta Erickson, Selkirk; Mrs. Margaret Stephenson, Winnipeg; Mrs. Irene Keen, Selkirk; Mrs. Beryl Goodman, St. James; Mrs. Margaret Scribner, Gimli.

Ardís Editors—Mrs. S. Olafson, Winnipeg; Miss Ingibjorg Bjarnason, Winnipeg.

Manager—Mrs. Flora Benson, Winnipeg.

Treasurer—Mrs. Inga Gillies, Winnipeg.

Assistants—Mrs. Fjola Gray, Winnipeg, Mrs. Stjana Crow, Winnipeg, Miss Stefania Eydal, Winnipeg.

Publicity—Mrs. Emily Vigfusson, Arborg; Mrs. Magnusina Halldorson, Gimli; Mrs. Thora Oliver, Selkirk; Mrs. Herdis Eastman, Riverton; Mrs. Margaret Bjarnason, Langruth; Mrs. S. Tomasson, Hecla; Mrs. Borga Magnusson, Baldur; Mrs. Lilja Christie, Glenboro; Mrs. Dora Breckman, Lundar.

Sales—Mrs. Herdis Erickson, Arborg; Mrs. J. Thorkelson, Arnes; Mrs. Kristin Olafson, Riverton; Mrs. Lara Tergeson, Gimli; Mrs. Kitty Thorsteinson, Husavick; Mrs. Lena Thorleifson, Langruth; Mrs. A. Gillies, Morden; Mrs. Sigridur Simundson, Selkirk; Mrs. Kristin Palson, Lundar; Mrs. Hildur Johnson, Grund; Mrs. Elvina Jamieson, Grund; Mrs. Clara Jonsson, Cypress River; Miss M. Halldorson, Gimli.

Sunday School Committee—Mrs. E. Day, Selkirk; Mrs. K. Johnson, Arborg; Mrs. G. Vigfusson, Selkirk, Man.

Library Committee—Mrs. Dora Johnson, Selkirk; Mrs. Irene Keen, Selkirk; Mrs. Veiga Thorsteinson, Husavick.

Rep. Temperance Alliance—Mrs. Margaret Bardal, Winnipeg.

Handicraft for Convention Display—Mrs. E. W. Perry, Mrs. Maria Siverton, Winnipeg; Mrs. Runa Vopni, St. James.

Property—Mrs. Rosa Johannson, Winnipeg; Mrs. Svana Beck, Winnipeg; Mrs. O. Thorsteinson, Husavick; Mrs. Vilborg Turner, Winnipeg; Miss Anna Stefanson, Winnipeg.

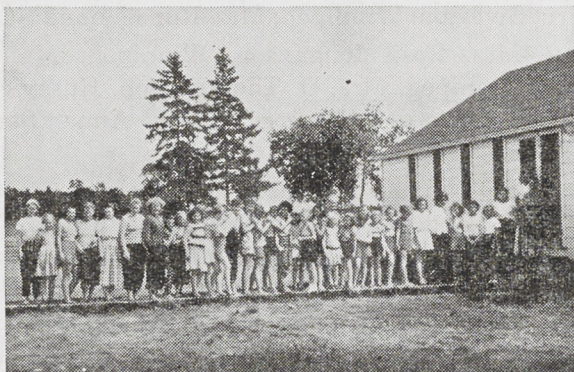
Sunrise Camp Committee—Mr. S. O. Bjerring Past President and Hon. Member of the camp board. For two years, Mr. Gissur Elliasson, Winnipeg; Mrs. Anna Magnusson, Winnipeg; Mrs. Gerda Olafson, Winnipeg; Pastor E. Sigmar, St. James; Dr. E. Johnson, Selkirk; Mr. Charles Scrymgeour, St. James; Mr. Harald Henrikson, Selkirk; Mrs. Gertie Thorarinson, Riverton; Mrs. Thjodbjorg Henrikson, Winnipeg; Mrs. Joe Gudmundson, Arborg.

Sunrise Camp Committee (for 1 year)—Mrs. Elizabeth Bjarnason, Langruth; Mr. Harald Johnson, Selkirk; Mrs. Gudlaug Arason, Husavick; Mrs. Lara Nordman, Cypress River; Mrs. Ingibjorg Olafsson, Winnipeg; Dr. F. E. Scribner, Gimli; Anna Austman, Arborg; Mrs. Octavia Johnson, Lundar.

Archivist _____ Mrs. Bena Freeman, Winnipeg.

Representatives to the Synod Convention—Mrs. Valdine Scrymgeour, St. James; Mrs. Bena Freeman, Winnipeg.

SUNRISE LUTHERAN CAMP



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Jónssonar til líknarstarfs.

President.....Mrs. B. Magnússon
Vice-Pres.....Sína Anderson
Secretary.....Mrs. Árne Björnson
Treasurer Mrs. Anna S. Johnson

Kvenfélag Fríkirkju Safnaðar

BRÚ, MANITOBA

Fundir fyrsta fimtudag
í hverjum mánuði.

Blómsveigasjóður til líknarstarfs

Forseti.....Mrs. Clara Johnson
Skrifari.....Mrs. Doris Morrison
Féhirðir....Mrs. Mary Sveinsson

Kvenfélagið Freyja

GEYSIR, MAN.

Fundir fyrsta fimtudag í
hverjum mánuði frá Apríl til
November.

Forseti Mrs. Blanche Bjarnason
Skrifari.....Mrs. Helga Jacobson
Féhirðir....Mrs. Hrund Skulason

Kvenfélag "Björk"

LUNDAR

MANITOBA

Fundir Fyrsta föstudag í
hverjum mánuði

Blómsveigasjóður Thorðar
Backman til líknarstarfs.

ForsetiMrs. Anna Byron
Skrifari.....Mrs. Mattie Sigfússon
Féhirðir, Mrs. Björg Howardson

Kvenfélag Selkirk safnaðar

SELKIRK, MAN.

Fundir haldnir annan hvern
miðvikudag kl. 2.30 e. h.

ForsetiMrs. E. Vigfússon
V.-forseti.....Mrs. S. Simundson
Skrifari, Mrs. Margaret Brydges
V.-skrifari.....Mrs. Th. Oliver
Féhirðir....Mrs. Clara Hinrikson
V.-féhirðir.....Mrs. L. Ingaldson

Kvenfélag Glenboro Safnaðar

GLENBORO, MAN.

Fundir fyrsta fimtudag í
hverjum mánuði.

Pres.....Mrs. Elvina Jamieson
Vice-Pres.....Mrs. Leola Hallson
Secretary.....Mrs. Emily Oleson
Vice-Sec. Mrs. Doreen Bjornson
Treas.....Mrs. Laura Josephson
Vice-Treas. Mrs. Nelda Johnson

Womens of Calvary Lutheran Church

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Meetings 2nd Wed. of each
month.

Pres.....Kristbjörg Sturlaugson
Vice-Pres.....Mrs. Steina Johnson
Sec.....Emily Sturlaugson
Treas.....Miss Ethel Vatnsdal
Eve. C.—D. Renipher
Day C.—N. Nielsen

Kvenfélagið Fjólan

MORDEN, MAN.

Embættiskonur:

Pres.....Mrs. Sigríð Hildebrand
Sec.....Mrs. Guðrún Thomasson
Treas.....Mrs. Ólavía Gillis

Kvenfélag Herðubreiðar safnaðar Langruth

Fundir fyrsta laugardag
í hverjum mánuði.

Forseti.....Mrs. E. Johnson
Skrifari.....Mrs. G. Thorleifson
Féhirðir.....Mrs. O. Oddson

Kvenfélag Bræðrasafnaðar

RIVERTON, MAN.

Fundir þriðja fimtudag

Heiðurs meðlimir:

Mrs. Helga Thorarinson
Mrs. Soffia Johannson
Heiðursforseti.....Mrs. H. Hallson
Forseti.....Mrs. O. Anderson
Skrifari.....Mrs. L. Thorarinson
Féhirðir.....Mrs. S. V. Sigurdson

Kvenfélag Frelsissafnaðar

að GRUND í ARGYLE

Fundur haldinn fyrsta þriðjudag
í hverjum mánuði

Pres.....Mrs. B. S. Johnson
Secretary.....Mrs. S. Arason
Treasurer.....Mrs. C. Helgason

Kvenfélag "Sigurvón"

Husavick, Manitoba



Pres.....Mrs. Hanna Sveinsson
VicePres.....Mrs. Laura Holm
Sec.....Mrs. Rosina Malcolmson
Treas.....Mrs. Kitty Thorsteinson

Kvenfélagið Stjarnan

ARNES, MAN.

Fundir fyrsta miðvikudag
í hverjum mánuði

Forseti.....Mrs. Magnús Einarson
Skrifari.....Mrs. Jóa Thorkelson
Féhirðir.....Mrs. Leifi Helgason

Kvenfélagið Ísafold

VIDIR, MANITOBA

Fundir fyrsta miðvikudag
í hverjum mánuði

Forseti.....Mrs. Margrét Finnson
SkrifariMrs. Vibba Holm
Féhirðir Mrs. Thora Johanneson

Kvenfélag Árdals safnaðar

ARBORG, MANITOBA

Fundir fyrsta fimtudag í
hverjum mánuði

Forseti.....Mrs. S. A. Sigurdson
V.-forseti.....Mrs. Th. Johannson
Skrifari.....Mrs. J. Vigfússon
Féhirðir.....Mrs. J. B. Johannson

Kvenfélagið "Undina"

HECLA, MAN.

Fundir einu sinni í mánuði

Forseti.....Mrs. D. Tomasson
Skrifari.....Mrs. Helga Johnson
Vara-skrifari -
Mrs. Ingibjorg Sigurgeirson
Féhirðir.....Lovisa Bell
Vara-féhirðir.....Kristjana Jones

Kvenfélagið "Framsókn"

GIMLI, MANITOBA

Fundir fyrsta fimtudag hvers mánaðar.

Pres.....Mrs. G. Magnússon
Vice-Pres.....Mrs. J. Mengies
Sec.....Mrs. C. J. Stevens
Treas.....Mrs. J. Jacobson
Vice-Treas. Miss M. Halldorsson

Junior Ladies Aid of the Selkirk Lutheran Church

Meet the 1st Tuesday of each month

Hon. Pres.Mrs. S. Olafson
Pres.....Mrs. W. Keen
Sec.....Mrs. A. Grandt
Treas.....Mrs. R. Stefanson

Kvenfélag Fyrsta Lúterska Safnaðar Winnipeg

Fundir klukkan 2 fyrsta
fimtudag í hverjum mánuði.

Hon. Pres.....Mrs. O. Stephensen
Pres.....Mrs. S. Sigurdson
Vice-Pres.....Mrs. A. S. Bardal
Treas.....Miss K. Brynjólfsson
Sec.....Mrs. E. W. Perry

Icelandic Women's Auxiliary VANCOUVER, B.C.

Hon. Pres. Mrs. E. S. Brynjólfson
Past Pres.....Mrs. E. A. Nygaard
Pres.....Mrs. G. Hallson
Vice-Pres.....Mrs. Th. Gunnarson
Treas.....Mrs. G. J. Sveinbjornson
Asst. Treas.....Mrs. H. Hallson
Rec. Sec.....Mrs. K. Johnson
Asst. Sec.——Miss H. Arnason

Betel Ladies Aid

ASHERN, MAN.

Pres.....Mrs. Leo Sigurdson
Sec.....Mrs. B. Johnson
Treas.....Miss E. Gislason

Kvenfélagið „Liljan“

HNAUSA, MAN.

Embættiskonur:

Forseti.....Mrs. E. Einarson
Vara-Forseti.....Mrs. G. Einarson
Skrifari.....Mrs. J. Danielson
Féhirðir.....Miss G. Finnson

Women's Association OF THE

FIRST LUTHERAN CHURCH

Meet Second Tuesday
of each month.

Pres.....Mrs. J. Thordarson
Vice-Pres.....Mrs. W. Crow
Sec.....Mrs. J. Ingimundson
Treas.....Mrs. B. Guttormson
WINNIPEG MANITOBA

The Women of St. Stephen's Lutheran Church

SILVER HEIGHTS

ST. JAMES MANITOBA

Hon. Pres.Mrs. Svava Sigmar
Pres.....Mrs. Valdine Scrymgeour
Vice-Pres. Mrs. Lenore Williams
Sec.....Mrs. Peg Linquist
Treas.....Eleanor Bjorndahl

DORCAS SOCIETYof the **FIRST LUTHERAN CHURCH**

Pres.....Mrs. Grace Polloch
 Vice-Pres.....Mrs. C. G. Anderson
 Sec.....Mrs. D. B. Wilkie
 Cor. Sec.....Mrs. Viola Perkins
 Treas.....Miss Bjorg Thompson

Meetings held every other Thursday
 in the Auditorium of the First
 Lutheran Church, at 8.15 p.m.

**JUNIOR
LUTHER LEAGUE****Herðubreið Congregation**

Pres.....Earl Johnson
 Sec.....Heather Klasson
 Treas.....Sandra Johnson

LANGRUTH, MANITOBA**Women's Missionary
Society****Herðubreið Congregation****LANGRUTH MANITOBA**

Pres.....Mrs. V. Valdimarson
 Vice-Pres.....Mrs. A. Adolphson
 Sec.....Mrs. B. Bjarnarson
 Treas.....Mrs. A. Hannesson

LUTHER LEAGUE**Herðubreið Congregation****LANGRUTH MANITOBA**

President Heraldyne Magnusson
 Secretary.....Ruth Adolphson
 Treasurer.....Georgina Scott

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